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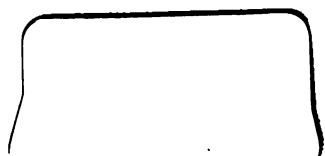
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THE PRACTICAL
MORAL LESSON BOOK.

BOOK I. PART II.

OF DUTIES CONCERNING THE MIND.

State aid should be given to all denominations alike for the purposes of education, and that, in doing this, the most convenient course is to leave the teaching of religion to those who have immediate responsibilities respecting it, so that the public money should be awarded for the results of secular teaching only—a principle affirmed by the Education Act of 1870.

The Editor assumes that not only those who object to this principle, but also all who approve of it, recognise the paramount importance of Religious and Moral training as the essential basis of true education ; and that, inasmuch as the teaching of practical morality necessarily involves the teaching of practical religion, all will alike regard with favour an attempt to present a means of promoting this in a perfectly unsectarian form.

(2) It has been the conviction of the Editor for many years that Moral teaching has not had that special attention which the importance of the subject demands. It is perfectly true that in most schools a Bible lesson is given daily ; but in this, as a rule, while the facts of the Bible are considered, the enforcement of Moral truths is left to the inclination of the Teacher. Again, although every good reading-book is more or less a Moral Lesson Book, the Editor believes that no systematic method of Moral

teaching for schools exists, and that, therefore, a work for the young which shall have for its object the exposition and application of Moral truth in the various duties of life, will meet an acknowledged want in this branch of elementary education.

Impressed with these convictions, the Editor presents the 'Practical Moral Lesson Book,' in the hope that it may be recognised by Teachers and others interested in the training of the young, as a useful auxiliary to them in their efforts to give Moral teaching its due position in schools.

Some may object to the introduction of a Moral Lesson Book on the ground that the Scriptures, which are read in schools, contain sufficient Moral instruction. It should, however, be remembered, that this objection applies with equal force to the introduction of all books of Religious or Moral instruction other than the Bible.

But the Editor believes that the general use of books for special instruction in the Morals of Scripture would confer great benefit upon the young, by inculcating more distinct, and therefore better, views of the elements of morality than they now obtain.

Considering the early age at which children leave school, Moral instruction can only be elementary, and the attempt to impart it in this elementary form is surrounded by difficulties which Teachers only fully understand. No conscientious Teacher,

however, can feel satisfied that his pupil should quit school without a knowledge of *Morals* which may at the least be equal to his knowledge of the ordinary subjects of school instruction.

In a vast number of cases it appears certain that if children do not receive such instruction in the day-school, they will be thrown upon the world in ignorance of this important branch of knowledge, at a time when they are not only susceptible of good impressions, but when they are also as susceptible of the attractions of vice. No one can contemplate so deplorable a result without wishing to use every available effort to prevent it.

It seems, therefore, necessary that direct and systematic Moral teaching should form part of the day-school duties, and that no school duly fulfils its functions in which the proper place is not assigned to the subject in the scheme of school-work. The 'Practical Moral Lesson Book' is intended to promote and facilitate the efforts of the Teacher in this direction.

Some works for the young have appeared whose authors have had special Moral teaching in view, but it is believed that there is no work similar in plan and scope to the 'Practical Moral Lesson Book.' In this book the endeavour has been made to give a regular series of lessons on those subjects included in the term *Morals*, and to present them

in as great a variety and attractive a guise as possible.

The Editor is conscious that an objection may be raised to this arrangement. It may be urged that the various duties of life are so intimately connected, that any attempt at a distinct division of them into parts or sections must be to some extent unsatisfactory.

In reply to this objection, he wishes to say that no claim is laid to a perfect arrangement of those duties. It has simply been attempted to connect and group together the most important of them, for the purpose of forming an intelligible plan for a series of practical lessons concerning them, in the hope that by such means they may be more clearly understood by the reader, and thus make a more lasting impression on his mind.

The Editor, therefore, presents the present volume, the Second Part of the First Book. This part treats more particularly of those subjects which may be classed under the duties men owe to the mind, as the first treats of the duties concerning the body. Care has been taken so to adapt the lessons on these subjects as to avoid, as far as possible, the use of technical terms, the introduction of which too often gives to a subject really as interesting as it is important a dry and repulsive aspect. The attempt has, therefore, been made to produce

readable lessons, which, it is hoped, may be found interesting as well as instructive to those for whom they are intended.

The work is divided into three books, and will be published in four volumes.

FIRST BOOK (In Two Parts).

THE DUTIES MEN OWE TO THEMSELVES.

‘He that ruleth his spirit is better than he that taketh a city. If thou be wise, thou shalt be wise for thyself.’

Part I.—*Of Duties concerning the Body.*

Part II.—*Of Duties concerning the Mind.*

SECOND BOOK.

THE DUTIES MEN OWE TO ONE ANOTHER.

‘Whatsoever ye would that men should do unto you, do ye even so unto them.’

THIRD BOOK.

THE DUTIES MEN OWE TO GOD.

‘Let us hear the conclusion of the whole matter. Fear God, and keep His commandments; for this is the whole duty of man. This is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another.’

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BOOK FIRST.
OF THE DUTIES MEN OWE
TO THEMSELVES.

PART II.
DUTIES CONCERNING THE MIND.

ON THE FACULTIES AND FUNCTIONS OF
THE HUMAN MIND.

As ALL philosophy is founded in the knowledge of nature—that is, of the things that really exist—and as all things that really exist, as far as we are concerned in them and capable of observing them, are either bodies or spirits, philosophy consists of two parts : the *philosophy of body*, and the *philosophy of spirit or mind*.

By the *mind or spirit or soul of man*, we mean *that part of his constitution which is capable of perceiving, thinking, feeling, willing, and without which his body would be a senseless, motionless, and lifeless thing*. By the *faculties of the mind*, we mean *those capacities which it has of exerting itself in perceiving, thinking, &c.*

The philosophy of mind explains the *nature* of these several powers and faculties.

Mental philosophy has sometimes been called abstract philosophy, because it treats of things abstracted from matter; and sometimes it has been called moral philosophy, because of its influence on life and manners. A distinction, however, should be made between them. *Mental philosophy* properly, as we have said, treats *only* of the *nature of mind and how its various faculties do act*; while *moral philosophy* shows *how the mind should act*—that is, what is the *right* exercise of the mind, and how men should conduct themselves in the ordinary affairs of life.

These two subjects cannot be treated of separately, as in order to know *how* to act, we must know how the mind really *does* act; hence in the following lessons we have referred to the nature and functions of the various faculties of the mind, in order to make our remarks on its conduct and government intelligible to our readers.

Various divisions of the faculties of the mind have been made which need not here be specified. As the basis or groundwork of the following lessons, we have divided the faculties into—1. the *Senses*; 2. the *Intellect*; 3. the *Emotions*; 4. the *Will*. The faculties embraced by each of these divisions are treated of in their proper places in the following pages.

Having said thus much, we may confine ourselves in the remainder of these introductory

remarks to a few general reflections on the importance of a study of the mind as necessary to right conduct, and the dignity which its possession confers on man.

In order to understand the world in which we live, our own bodies, the capacities of our minds, the adaptation of the one to the other, and the conduct we *ought* to pursue in life in order to the fulfilment of the purposes of our existence, it is of the first consequence that we should study the *constitution of the mind itself*, as the great instrument and interpreter of the various other subjects of inquiry. Nobody ever made much progress in knowledge without having his curiosity excited, from time to time, to learn how he arrived at the knowledge he possessed, what more it was possible for him to acquire, and what is not within the reach of his faculties.

The study of the mind is *interesting* as well as *necessary*. It is interesting from its proximity and from its special relation to ourselves. Where is the history that can be more captivating to any human being than the history of his *own mind*? What history is more replete with materials for future guidance and improvement? Such a study, therefore, has its special pleasures.

The study of the mind has also its *facilities*. It may be observed at all times and all places. We carry our minds with us wherever we go. All other sciences afford materials for the study

of mind. Language, by which the expressions of the mind are conveyed, offers its aid. It expresses the minds of others. The minds of all men have so many points of resemblance and agreement, that by them every individual is assisted in the endeavour to read his own. It must be admitted that the objects of this study are very numerous and very complex. But on this very account it forms one of the most excellent means of mental discipline, and is therefore to be highly valued.

In reference to man as the possessor of mind, what dignity do its powers confer upon him! He stands pre-eminent among sublunary objects, and is distinguished by remarkable endowments above all other terrestrial beings. His thoughts are not limited by any narrow bounds, either of space or time. He carries his researches into the most distant regions of the globe, and beyond the globe to the planets and heavenly bodies; looks backward to consider the origin of the human race, casts his eyes forward to see the influence of his actions upon posterity, and the judgments which will be formed of his character a thousand years hence. He traces causes and effects through many intricacies and to great lengths, and extracts general principles from particular appearances; improves upon his discoveries, corrects his mistakes, and makes his very errors profitable. On the other hand, when we look at the animal creation, we see a creature

the reverse of all this, limited in its observations and reasonings to a few sensible objects which surround it, without curiosity, without foresight, blindly conducted by instinct, and arriving in a short time at its utmost perfection, beyond which it is never able to advance a single step. From these comparisons, then, how exalted a notion we must entertain of man as the possessor of mind.

Again, if we select for our reflection any one of the classes of faculties of the mind of man, how astonishing they appear.

Think of his *senses*, by which he holds communication with the external world, and through which he derives such vast stores of knowledge and enjoyment. Think of his *intellect*, by which he discovers his own nature and that of the many objects by which he is surrounded; and how, by the exercise of that intellect, he finds for himself the method of placing all his faculties in harmony among themselves, and in accordance with those objects. Think of his *memory*, by which he is able to recall past scenes and enjoyments, and treasure up stores of knowledge and wisdom. Think of his *imagination*, by which he is rendered capable of pleasures arising from the perception of harmony, order, and beauty—an imagination which no despotism can control, and which unceasingly seeks for the Author of his destiny through the immensity of space and the ever-rolling

current of ages. Think of his *reason*, by which he can investigate truth, can trace the Divine hand that formed him, contemplate His works, and cause all nature and every inferior order of being to contribute to his defence and comfort—reason, that Homeric golden chain descending from the throne of God, uniting heaven with earth, and earth with heaven. Think of his *emotions*—his passions which rise up and project their life into his whole nature, which penetrate and magnetise the intellect, which clear the vision of his judgment, and by which, in these luminous hours of enjoyment, he ascends mountains, from which he looks over the landscape of life with unobtrusive gaze. Think of his *moral emotions*—his *conscience*—by which he can perceive the differences between good and evil, and by conforming his actions to them, procure the inexpressible satisfaction arising from doing right, the consciousness of imitating the Deity, and the hope of receiving His approbation and favour. Think of his *will*, which, prompted by motives, he is free to exercise, and by which he determines that course of life and action which shall secure his happiness in the present and the future.

Of all

The inhabitants of Earth, to man alone
Creative wisdom gave to lift the eye
To truth's eternal measures, thence to frame

The sacred laws of action and of will,
Discerning justice from unequal deeds,
And temperance from folly.

Thus we have described the mind which gives such dignity to man, and to the *right* exercise of which, in the conduct of life, we call the earnest attention of our youthful readers in the lessons which follow.*

Man is that compound being, created to fill that wide hiatus, that must otherwise have remained unoccupied, between the natural world and the spiritual. Possessing earth, but destined for another state, he forms the link between two orders of being, and partakes much of the grossness of the one, and somewhat of the refinement of the other.

From diff'rent natures marvellously mixt,
Connexion exquisite of distant worlds!
Distinguisht link in being's endless chain!
Midway from nothing to the Deity!
A beam ethereal, sully'd, and absorpt!
Though sully'd and dishonour'd, still divine!

What profits us, that we from Heaven derive
A soul immortal, and with looks erect
Survey the stars, if, like the brutal kind,
We follow where our passions lead the way?

* All young persons desirous of further instruction on the faculties and functions of the human mind, are recommended to read the works on Mental and Moral Philosophy by Professor Bain and Dr. Morell, published by Messrs. Longman and Co.

ON INSTINCT.

I'll never
 Be such a gosling to obey instinct ; but stand
 As if a man were author of himself,
 And knew no other kin.

INSTINCT is that which is in *contrast to experience, education, and acquired knowledge*. Men and animals alike possess instincts and acquisitions, although in men acquisitions prevail to a greater extent than in animals. *Instinct* is a *natural impulse to certain actions* which are performed *without deliberation, without having any end in view*, and frequently *without the knowledge of what is done*. It is thus the new-born infant sucks, and swallows, and breathes ; thus, when hungry, that he has recourse to the mother's milk before he knows that milk will relieve him ; thus he cries when in pain or in fear ; and thus he is soothed by the simple song and soft accents of his nurse.

In the beginning of life we do much by instinct and little by understanding. When we have got the use of reason, the case is in some measure reversed. Yet, even when arrived at maturity, there are occasions innumerable on which, because reason cannot guide us, we must be guided by instinct. Nature has

supplied us very liberally with these instincts, which teach us not only what to do, but also what to leave undone. These warning sensations may be called Nature's code of instinctive laws for the regulation of man's conduct as regards his preservation. Thus hunger teaches us when to eat, thirst when to drink, and disgust or disrelish when we have eaten and drunken enough. Weariness teaches us when to rest, and that feeling (to which we can give no name) which induces the healthy child to run and leap and toss its arms and shout, teaches us that we have rested enough, and that the time for action has come. Drowsiness teaches us that we require sleep; the internal sensation, whatever it is, which awakens us teaches us that we have slept enough. To these instances we may add that our proneness to imitation is also in some degree instinctive. A child learns of himself to speak, though no particular pains be taken to teach him; and acquires the accent, and frequently the sound of voice, of those with whom he lives, as well as their modes of thinking and acting. Thus we see the voice of Nature is never silent; for when we are obeying her laws, and when therefore it is not necessary to warn us, even then her encouraging voice is heard in the pleasure that we feel.

ON THE RIGHT CONDUCT OF THE APPETITES.

One of the most important, but one of the most difficult things for a powerful mind, is to restrain its impulses and appetites, even those which are intellectual and moral, as well as those which are animal and sensual.

What is Man,
If his chief good, and market of his time,
Be but to sleep and feed ? a beast—no more.
Sure, He that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike Reason
To rest in us unused.

APPETITE in common language often means merely *hunger*. It is here used to signify a *particular sort of uneasy feeling returning at certain intervals, and demanding such gratification as is necessary to support the life of the individual*. *Hunger* and *thirst* are two of our natural appetites ; and their importance to our preservation is obvious. Before we cease to be infants, our reason informs us that food is indispensable ; but through the whole of life appetite continues to be necessary, to remind us of our natural wants and the proper time of supplying them. For, as nourishment becomes more needful, appetite grows more clamorous,

till at last it calls off our attention from everything else, whether business or amusement, and if the gratification be still withheld, terminates in delirium or death. *Hunger* and *thirst* are the strongest of all our natural appetites, being the most essential to our preservation.

In obeying the natural call of appetite in eating when hungry, or drinking when thirsty, there is neither virtue nor vice, unless by so doing we intentionally promote some good purpose or violate some duty. But rightly to manage our appetites so as to keep them in due subordination to reason is a chief part of virtue, as the unlimited license or licentious indulgence of them degrades our nature and perverts all our rational faculties. Our bodies are formed with these appetites in order to maintain life, and therefore we should not abuse them. St. Paul, by a beautiful allusion, calls our bodies the ‘temples of the Holy Ghost,’ by which he means to impress us with a strong idea of their dignity, and to deter us from debasing by sensual indulgence what should be the seat of so much purity.

It were well for man if he had no appetites but those which Nature gave him ; for they are but few, and they are all beneficial, not only by ministering to his preservation and comfort, but also by rousing him to industry and other laudable exertions. But of unnatural appetites, if they may be called appetites which man

creates for himself, there is no end ; and the more he acquires of these, the more he is dependent and the more liable to want and wretchedness. It behoves us, therefore, if we value our own peace and the dignity of our nature, to guard against them. Some of the propensities now alluded to may, no doubt, have been occasioned, in part, by disease of body or distress of mind ; but they are, in general, owing to idleness and affectation, or to a foolish desire of imitating fashionable absurdity. They are not all criminal, but they all have a tendency to debase us, and by some of them men have made themselves disagreeable, useless, contemptible, and even a nuisance to society. When I mention the use of tobacco, strong liquors, and opiates, it will be known what I mean by unnatural appetite, and acknowledged that I have not characterised it too severely. To caution youth against these is very necessary, because their passions and appetites are strong, their reason and judgment weak. They are prone to pleasure and void of reflection. How, therefore, these young adventurers in life may best steer their course so as not to abuse their appetites is a consideration demanding attention. One of the earliest lessons that ought to be impressed upon their minds while their powers of life are fresh and vigorous, and before they are sent forth amidst the temptations of the world, should be the

wisdom of self-control and self-denial in all matters where the gratification of the appetites is concerned. Taste is generally the first thing that gets the ascendant in our younger years, and therefore a guard should be set upon it early. What an unbecoming thing it is for the young to be craving after every dish that comes to a table! And this they will do, if they have never been taught to bridle their craving. How often do they make a foul inroad on health by excess of eating. How many graves are filled and funeral vaults crowded with little bodies which have been brought to untimely death by the foolish fondness of parents giving the young creatures leave to eat everything they desire! Oh, it is a mean and shameful thing to be a slave to our taste, and to let this brutal appetite subdue reason and govern a man. But if appetites are gratified in a child, they will grow strong in the years of youth, and a thousand to one but they will overpower him when a man. Thus nature is soon burnt up, and life pays for the deadly indulgence.

SOLOMON'S APOSTASY AN INSTANCE OF
UNCONTROLLED APPETITES.

What led Solomon to apostasy? And what again was the effect of that apostasy on himself? He did not obey his own maxims.

14 *On the Right Conduct of the Appetites.*

Luxury and sinful attachments made him an idolater, and idolatry made him still more licentious. He became a victim to his uncontrolled appetites, and, as a consequence, lazy enervation and languid day-dreaming took possession of his mind. He lost the wisdom of the sage and the prowess of the sovereign, and, when he woke up from the tipsy swoon, he woke to find his faculties, once so clear and limpid, all perturbed, his reason paralysed, and his healthful fancy poisoned. He woke to find the world grown hollow and himself grown old. Like a deluded Samson starting from his slumber, he sought to recall that noted wisdom which had signalised his early days ; but its locks were shorn ; and, cross and self-disgusted, wretched and guilty, he woke up to the discovery which awaits the sensualist—he found that when the beast gets the better of the man, the man is abandoned by his God. Like one who falls asleep amidst the lights and music of an orchestra, and who awakes amidst empty benches and tattered programmes—like a man who falls asleep in a flower-garden, and who opens his eyes on a bald and locust-blackened wilderness: the life, the loveliness, was vanished, and all the remaining spirit of the mighty Solomon yawned forth that verdict of the tired voluptuary, ‘Vanity of vanities ! vanity of vanities ! all is vanity !’

ENJOY, BUT NOT ABUSE.

Harry ! my little blue-eyed boy !
I love to hear thee playing near ;
There's music in thy shout of joy
To a fond father's ear.

Ah ! gazing on thee do I sigh
That these most happy hours will flee,
And thy full share of misery
Must fall in life to thee.

There is no lasting grief below,
My Harry, that flows not from guilt ;
Thou can'st not read my meaning now,
In after times thou wilt.

Thou'lt read it when the churchyard clay
Shall lie upon thy father's breast ;
And he, though dead, will point the way
Thou shalt be always blest.

They'll tell thee this terrestrial ball,
To man for his enjoyment given,
Is but a state of sinful thrall
To keep the soul from heaven.

My Harry ! the verdure-crownèd hills,
The vales where flowers innumerable blow,
The music of ten thousand rills,
Will tell thee 'tis not so.

God is no tyrant, who would spread
Unnumber'd dainties to the eyes,
Yet teach the hung'ring child to dread
That touching them he dies.

No ! all can do His creatures good
He scatters round with broad profuse ;
The only precept understood—
'Enjoy, but not abuse.'

ON THE RIGHT CONDUCT OF THE SENSES.

Our life begins in the senses. As the light glows, and the dew falls, and the flower expands, by feeding upon the air, so man's life begins in the material. The material world is the foundation, the grand workshop for our faculties.

THE powers by which the mind *perceives outward things and their qualities* are called *senses*, and they are commonly reckoned as five—*taste, smell, hearing, sight, and touch*. The impressions made upon us through the various organs of these senses are called *sensations*. By the action of the senses the various faculties of the mind are developed. The knowledge transferred to the mind through the senses enables us to exercise its faculties, and to expand, enlarge, and perfect those faculties as far as human life permits.

Some sensations are found to be agreeable and others disagreeable to us—that is, some produce *pleasure* and others *pain*. Besides the sensations received through the medium of the five senses, we have sensations of pleasure or pain as a *consequence of the general state of the health*.

Now the senses of a perfectly healthy man

are so regulated as to afford him the greatest possible degree of pleasure, with the least possible amount of pain, consistent with his present earthly existence. Indeed, our pleasures are the voluntary and bountiful gift of nature. For our pains we have nobody to thank but ourselves. So good has the Creator been to us, that we could not, if we would, escape pleasure ; but in almost every instance we can avoid pain if we will, for pain is only a warning voice intimating to us that we have got into a false position—that we are doing something which we ought not to do, or leaving something undone which we ought to do. Man, if he would but be content to be what nature made him, need scarcely know what pain is.

In early life we are for a while totally ignorant of the use of the senses with which we are endowed. Hence it is, although generally considered as a trifling matter—if considered at all—a matter of the greatest importance that all young persons should be trained and directed as to the improvement of their senses by a proper use of them. Everything calculated to produce a painful impression upon their senses and to distract their faculties should be carefully avoided, such as loud noises and violent emotions. They should not be witnesses of anger or any other evil passion. The sense of sight, for example, is one of the most powerful in its effects, and therefore, their attention should be

early excited by presenting to them such objects as are calculated to produce pleasurable sensations in their minds, and this should be done with pleasing looks, and in a cheerful manner. A mere child will grieve and sob at the expression of distress in the countenance. He cannot know what it means, but he *feels* that it is something painful. Young persons should be accustomed, occasionally, to the sight of uncommon things in nature, art, civil and military life, and government, that their curiosity may be awakened, and that their knowledge may be increased. The various objects of the animal world, ingenious mechanism, pictures, public spectacles, such as the coronation of a king, the review of an army, have a pleasing effect on their senses, and furnish their minds with useful ideas of the world and of life. But for the young to haunt every public show, to be accustomed to see every new piece at the theatre, to seize every opportunity of repeating these sights, suffering nothing to escape them that may please their senses, and this too, without any regard to their religion, their virtue, or their health, is a vanity which ought to be restrained by those to whom God and nature have committed the care of their instruction, and who have just and natural authority over them.

As another means of improving their natures by cultivating their feelings through their senses, they should be taught to feel glad and rejoice

in the happiness of others, and to pity and sympathise with their sorrows and distresses.

In these various ways will their senses be cultivated in such a manner as will be conducive to their knowledge and happiness.

ILLUSTRATIONS OF THE EFFECTS OF PERVERTING THE SENSES.

The senses may be weakened, nay sometimes totally extinguished and destroyed, by restraining their natural expression, by dissipation and acquired insensibility. I have seen a young creature possessed of the most delicate complexion, and exhibiting features that indicate sensibility, sit without the least emotion, and behold the most tender and pathetic scenes. Trained up in the belief that nothing was more vulgar than to appear joyous or to betray a sense of sympathy, she seemed to think that a show of feeling would impair the dignity of her character ; but she did not consider that want of feeling is a very bad recommendation to the human heart. If so little regard is paid to nature when she knocks so powerfully at the breast, she must be altogether neglected and despised in her calmer mood of serene tranquillity, when nothing appears to recommend her but simplicity, propriety, and innocence.

A clear blue sky, spangled with stars, will prove a homely and insipid object to the sense

of *sight* when it is accustomed to the glare of torches, tapers, and gilding. The sense of *hearing* that is offended by the sweetly wild notes of the thrush, the blackbird and the nightingale, the distant cawing of the rook, the tender cooing of the turtle, the soft sighing of reeds and osiers, the magic murmur of limpid streams, will be regaled by the extravagant and alarming notes of a squeaking fiddle, and even be entertained with the rattling of coaches and the rumbling of cart-wheels. The sense of *smelling* that delights in the scent of musk and civet, will loathe the fragrance of new-mown hay, the hawthorn's bloom, the sweetbriar, the honeysuckle and the rose; and the sense of *taste* that is gratified with sickly meats, will certainly nauseate native, genuine, and wholesome food.

In such a total perversion of the senses the ideas must be misrepresented, the powers of the imagination disordered, and the judgment, of course, unsound. The soul seems to sink into a kind of lethargy, or childish vacancy of thought. It is enlivened by a quick succession of trivial objects, that glisten, and glance, and dance before the eye, and, like an infant kept awake and inspirited by the sound of a rattle, it must not only be dazzled and aroused, but also cheated, hurried, and perplexed by the artifice of deception. This being the case, it cannot enjoy, nor indeed distinguish, the charms of natural and moral beauty and decorum. The in-

genuous blush of native innocence, the mutual affection of the charities, the virtue of beneficence, extended even to the brute creation, nay, the very crimson glow of health and swelling lines of beauty, are despised, detested, scorned, and ridiculed as ignorance, rudeness, rusticity, and superstition.

Oh, life is a waste of wearisome hours,
Which seldom the rose of enjoyment adorns,
And the heart that is soonest awake to the flowers
Is always the first to be touched by the thorns.

Sensibility would be a good portress, if she had but one hand. With her right she opens the door to pleasure, but with her left to pain.

The soul of music slumbers in the shell,
Till waked and kindled by the Master's spell;
And feeling hearts—touch them but lightly—pour
A thousand melodies unknown before!

It is the infirmity of little minds to be taken with every appearance, and dazzled with everything that strikes the senses; but great minds have but little surprise, because few things are new to them.

The sense of death is most in apprehension, and the poor beetle that we tread upon, in corporal sufferance, feels a pang as great as when a giant dies.

ON THE RIGHT CONDUCT OF THE INTELLECT.

An elevated intellect, employed in little things, appears like the sun in his evening declination. He remits his splendour, but retains his magnitude, and pleases more, though he dazzles less.

Now, while the busy world lies lost in sleep,
Let me associate with serious thought ;
Let me shake off the intrusive cares of day,
And lay the meddling senses all aside.

INTELLECT is the name we give to the *thinking* portion of our mind. It is intellect which perceives or understands, and it includes all the *thinking faculties*, as distinguished from the *emotions or feelings* and the *active powers of the will*.

The right conduct of the intellect is of vast consequence ; but in nothing are men more blamably careless than in the boundless indulgence which without remorse they give to their thoughts. Since the time when our minds first began to awaken and exert their powers, so long has thought been busily at work in every breast without a moment's peace or interruption. The stream of ideas has been always flowing ; but what has been the fruit of this unceasing activity with the greater part of

mankind? Of the countless hours which have been spent in thought, how few are marked with any lasting or useful consequences! How many have been passed away in idle dreams, or have been abandoned to discontented musings, to envious unsocial passions, or to desires which those who felt them would have been themselves ashamed to utter.

In order to gain and preserve a necessary power over our thoughts, and to improve them, we should often make them the subject of a severe and honest criticism. 'To what are my thoughts now directed? Are they connected with anything that concerns me? Are they directed towards the study which I wish to pursue?' By a frequent exercise of this inward authority, we should be able by degrees to bring under control and without further trouble guide them in whatever direction is desirable for our good.

In the cultivation of the intellectual powers, a point of essential importance is the selection of *proper and worthy objects* of acquirement, and an acquaintance with subjects of *real utility*. A sound intellectual training is best attained by the acquisition of powers of *quick observation, diligent enquiry, a retentive memory, association, abstraction, attention, induction*, and a cautious and deliberate use of the faculties of *comparison and judgment*. The mind being first given to observation in order to acquire ideas

to be stored in the memory, the higher faculties should then be exercised upon the ideas obtained. In no case are books of any real use, excepting so far as they are subservient to the formation of these mental habits, the possession of which is of greater value by far than any one acquirement whatever; for they are the basis of all future improvement, and are calculated to give a tone to the whole character.

ON OBSERVATION.

He alone is an acute observer who can observe minutely without being observed.

That *act of the senses by which we perceive the various objects which present themselves to the mind*, is called *observation*. The eye, for example, is engaged in comparing the merits of two pictures, and we say it is *observing* them. The impressions made through the eye on the sense of sight enables the mind to *perceive* the pictures.

When we are searching out the nature or properties of anything by various methods of trial, or when we apply some active powers to *observe* what effects they produce, this sort of observation is called *experiment*. So when I throw a bullet into water I find it sinks, and when I throw the same bullet into quicksilver I see it swims. So when I strike two flints

together, I find they produce fire ; when I sow a seed in the earth, it grows up into a plant. These trials are *experiments*, and belong to what we call *observation*.

All things, whether sensible or intellectual, whether relating to persons or things, to ourselves or others, which we see, which we hear or feel, which we perceive by sense or consciousness, or which we know in a direct manner, with scarce any exercise of our reflecting or reasoning faculties, may be included under the general name of *observation*.

Observation and experiment are the leading features of modern science, and they are indispensable as the foundation of all true knowledge.

It is the exercise of close observation which is the secret of success in business, in art, in science, and in every pursuit in life. Human knowledge is but an accumulation of the observations made by successive generations of men.

Of all sorts of observation, that is the most valuable by which out of the facts and incidents of everyday experience a gifted mind extracts new and important truths, simply by its manner of looking at them, and as it were by the aid of a light of its own making the discovery.

The difference between men consists in a great measure on the intelligence of their observations. It is the mind that sees, as well as

the eye. Where unthinking gazers observe nothing, men of intelligent vision penetrate into the things they observe. 'If,' says an able writer, 'you were to ask me what is the reason why, of two men with naturally the same advantages of eyes and ears and memory, one shall find instruction everywhere and draw useful knowledge from everything and every person he meets, while the other is unable to give any account of the most curious and interesting sight, the most uncommon accident—I would answer that the former *had*, and the latter *had not*, the habit of *observation*.

To an intelligent, observant mind, the most trivial circumstance has been found in many instances to lead to the most important results. So trifling a matter as the sight of a sea-weed enabled Columbus to quell the mutiny which arose amongst his sailors at not discovering land, and to assure them that the eagerly-sought New World was not very far off. When Franklin made the discovery of the identity of lightning and electricity, it was sneered at, and people asked, 'Of what use is it?' To which his reply was, 'What is the use of a child? It may become a man!' When Galvani discovered that a frog's leg twitched when placed in contact with different metals, it could scarcely be imagined that so apparently insignificant a fact could have led to important results. Yet therein lay the

germ of the electric telegraph. Stothard learnt the art of combining colours by closely observing butterflies' wings. He would often say that no one knew what he owed these tiny insects. Stephen Montgolfier is said to have had the idea of inventing the balloon suggested to him by observing the waving of a linen shirt before the fire in the warm ascending air. Newton is well known to have been indebted for the first hint of certain of his great optical discoveries to the amusement of blowing bubbles out of soap.

To these numerous other examples might be added, showing the value of observation, and how the most trifling things may to an observant eye be turned to account. There is, however, one other striking instance we must not omit, relating to observation as a means of moral instruction, and that is this:—Our Saviour's precepts were all occasioned by some ordinary circumstance of things that occurred and presented themselves to His mind at the time.

In reference to the education of the young, it is of the highest consequence that their observant faculties should have a careful training. The observation of most young persons is ever alive and awake to the circumstances which pass around them, and from these they are continually drawing their own conclusions—conclusions which have a powerful influence

in forming their characters for life. They should be taught to observe and to derive some instruction or improvement of their minds from everything they see or hear, from everything which occurs in human life, from everything within and without them. From their natural powers—Senses, Intellect, Emotions, Will—they should be taught to make this inference: that they were not given them for nothing, but for some useful employment, to the honour of their Maker and for the good of their fellow-creatures, as well as for their own best interests and happiness. They should be incited to observe and to fetch down some useful knowledge from the heavens above them; to dig and draw up some valuable thoughts from the depths of the earth; to extract some knowledge from the minerals and metals, from the vegetables and herbs, trees and flowers; to learn some lessons from the birds, beasts, and meanest insects; from the day and night, the hours and flying minutes, a wise improvement of time; from the vicissitudes and revolutions of nations and families, the instability of human affairs; from a coffin and a funeral, the uncertainty of life, the certainty of death; from the deformity and distresses of others, derive some lessons of thankfulness to God, who has formed them in a better mould and guarded them from those evils; from their own sins and follies, the

patience of God toward them, and the practice of humility toward God and man. Thus, from every appearance in nature and every occurrence in life they may derive natural, moral, and religious observations to entertain their minds, as well as rules of conduct in the affairs relating to this life and that which is to come.

ON THE MEMORY.

But in that instant o'er his soul
Winters of memory seem'd to roll,
And gather in that drop of time
A life of pain, an age of crime.
O'er him who loves, or hates, or fears,
Such moments pour the grief of years.

The faculty by which we *retain impressions made on the mind through the senses*, and *revive those impressions at after times*, without the objects which acted on the senses at first, is called *memory*. It is the natural power of retaining what we learn, and recalling it on every occasion.

When an idea arises in the mind, and we are conscious at the same time that we have had this idea before, we call it *remembrance* or *recollection*.

Memory is a distinct faculty of the mind of man, differing from reason, judgment, and its other powers.

Memory then may be said to be the storehouse of the mind, the repository of its most useful notions, where they may be laid up in

safety, to be produced on proper occasions. It is by this faculty we acquire experience and knowledge, and without which we should at the end of the longest life be as ignorant as at its beginning. If we had no memory, no ideas, and only sensations, we could have no knowledge except of the present. The moment a sensation ceased it would be gone for ever, and we should be as if we had never been.

A good memory has these qualifications:—

1. It is ready to receive and admit with great ease the various ideas, both of words and things, which are learned and taught. 2. It is large and copious to treasure up these ideas in great number and variety. 3. It is strong to retain for a considerable time those words and thoughts which are committed to it. 4. It is faithful and active to suggest and recollect upon every proper occasion all those words or thoughts which have been recommended to its care or treasured up in it.

The cultivation of the memory is of great importance. All other abilities of the mind borrow from thence their beauty and perfection, for the other faculties and powers of the soul are almost useless without this. It is memory alone that enriches the mind, by preserving what our labour and industry daily collect. In a word, there can be neither knowledge, nor arts, nor sciences without memory, nor can there be any improvement of mankind in virtue,

morals, or the practice of religion. Without memory, the mind of man would have an everlasting blank spread over it. It would be poor, destitute, and impressionless, knowing only the fleeting ideas of the present moment.

Memory is a faculty of the mind capable of discipline, education, and habits. The fruits of education will be found much in this quality, and doubtless this faculty has not yet been systematically and effectually disciplined to its full extent, nor is the best mode of doing so probably yet known. Usually, it is a painful effort to exercise the memory, but it is hardly credible to what a degree it may be improved by long practice.

Viewed in its various relations, a good memory is of such unspeakable value, that any hints or rules which in practice may tend to strengthen and improve it are to be welcomed: We, therefore, note the following suggestions, gathered from the experience of various eminent writers on the subject, and we trust that our readers will give them that amount of earnest attention which they deserve.

1. As in the early part of life memory is commonly strong, the mind disengaged, curiosity active, the spirits high, and the agreeable passions predominant, this faculty should be cultivated in *youth*. 2. All young persons should employ the memory by carefully storing it with things of *worth and value*, such as short, useful,

and entertaining stories, which carry in them some virtue recommended, some vice ridiculed or punished, various human and divine truths, rules of piety and virtue, and precepts of prudence. 3. In order to assist and strengthen the memory, it should be put into *daily exercise* and engaged with *something new* ; thus a few sentences on some subject, committed to memory daily, will grow up in time to a considerable treasure of knowledge. Care, however, should be taken *not to overload it*, or impair its powers by cramming it with too much at a time. 4. When new things or words are to be remembered, endeavour to *associate and connect them with some things or words which are well known before*, and which are *fixed and established in the memory*. This association is of great importance and force, and may be of excellent use in many instances in life. 5. Everything intended for frequent review or perusal should be *written plainly and distinctly*, and divided properly into periods, with large characters at the beginning. By this means we more readily imprint the matter and words on the mind, and recollect them at a glance.

Sounds which address the ear are lost, and die
 In one short hour ; but that which strikes the eye
 Lives long upon the mind ; the faithful sight
 Engraves the knowledge with a beam of light.

6. The memory of useful things may receive considerable aid if they are thrown into *verse*,

for verse has a considerable influence upon the memory. How many things relating to the common affairs of life have been taught in early years by the help of rhyme, and thus become rivetted in the mind. So the number of the days of each month are engraven on the memory of thousands by these four lines :—

Thirty days have September,
April, June and November ;
February twenty-eight alone,
And all the rest have thirty-one.

So frugality has been taught in these three lines :—

Compute the pence but of one day's expense ;
So many pounds, shillings, and groats, and pence
Are spent in one whole year's circumference.

So have rules of health been prescribed by these lines :—

To be easy all night,
Let your supper be light ;
Or else you'll complain
Of a stomach in pain.

Thus a hundred proverbial sentences in various languages are formed into rhyme or a verse whereby they are made fast in the memory. Lastly. Nothing assists the memory more than *thinking, writing, and talking* on those subjects you would remember. The animal powers, the ear, the tongue, all join together to assist the memory in conversation. Many artificial aids

to memory have at various times been recommended to the public ; but, in general, they are so cumbersome that they serve but little practical purpose. They may, however, be of some service in assisting the remembrance of certain sentences, numbers, and names.

Many remarkable instances may be cited to show to what an extent the memory is capable of improvement. There is on record the account of a man who could repeat the whole contents of a newspaper, and of another who could retain words that were dictated to him, without any connexion, to the amount of six thousand. A man, mentioned by Seneca, after hearing a poet read a new poem, claimed it as his own, and in proof of his claim, repeated the poem from beginning to end, which the author could not do. It is said that Themistocles could name all the citizens of Athens, amounting to twenty thousand, and that Cyrus knew the name of every soldier in his army. We read of the late Sir Robert Peel, that when a boy at Drayton Manor, his father was accustomed to set him up at the table to practise speaking extempore, and he early accustomed him to repeat as much of the Sunday's sermon as he could remember. Little progress was made at first, but by steady perseverance the habit of attention became powerful, and the sermon was at length repeated almost verbatim. When, afterwards, replying in succession to the arguments of his

parliamentary opponents—an art in which he was, perhaps, unrivalled—it was little surmised that the extraordinary power of accurate remembrance, which he displayed on such occasions, had been originally trained under the discipline of his father in the parish church of Drayton.

ON IDEAS AND THEIR ASSOCIATIONS.

Although little attention is given to its study generally, the association of ideas is one of those mental powers which has the strongest influence on human life and happiness.

Among our feelings we can distinguish two kinds—one of which exists *when the object is present to the organ of sense*, another of which exists *after the object has ceased to be present to the organs of sense*. The first of these feelings we call *sensations*, the second *ideas*. For example, we see a horse, and know that it is not the ox which we saw yesterday. We hear its neighing, and know that this does not resemble the lowing of the ox. We taste or smell an apple, and know that the taste or smell is different from that of the pear which we tasted or smelt yesterday. We could not make these distinctions if we had not ideas as well as sensations. Thus it appears that our sensations are derived from objects, and our ideas from sensations. *Sensations past, but remembered*, are called *ideas*. These ideas become connected in the

mind by the faculty of *association*. Hence we speak of an *association of ideas*.

This faculty of association is exercised very early in life—indeed, from the time when the first ideas are retained in the mind of a child, an association of ideas begins; for example, he sees his schoolmaster, and the sight of him excites ideas of his schoolfellows, the room, the forms, the desks, the books, the maps, and a host of other objects. The first word of a line which he has attentively read will excite ideas of the remaining words in the order of their occurrence. He can count from one to ten more readily than from ten to one. He can repeat the alphabet from A to Z with greater facility than from Z to A. All this arises from the exercise of the faculty of association—an association of ideas. In all intellectual operations this faculty takes an active part. An act is to be done or to be judged of. All similar acts and judgments have relation to these, and occur to the mind by the law of association. Indeed, this principle of association extends to all the vocations in life. It applies alike to all professional and mechanical pursuits. Those who have had much experience are skilful in associating ideas, because of the facility with which they can form them in their minds. The habit of association is sometimes the fruit of laborious research, but repeated operations make it easy. It is on this faculty that intellectual eminence is principally

founded, and which has led to so many important discoveries in natural philosophy. It appears eminently in the mind of Sir Isaac Newton, and in that of Lord Bacon. This faculty of associating our ideas, as affecting the moral character, is of the utmost importance, and therefore all young persons should habituate themselves to its proper exercise. They cannot too soon determine whether they shall associate their desires with anger and tears, or self-restraint and smiles; whether to associate knowledge, application, and useful labour with ideas of pain, hardship, and disgrace, or with ideas of pleasure and self-satisfaction; whether their aspirations after excellence shall be associated with ideas of inferiority, regret, and the mortification of others, or with ideas of mutual kindness and good-fellowship. A right determination in these respects will produce consequences of the utmost importance as to their future life and happiness.

ON ATTENTION.

Attention is one of those qualities of the mind which enables it to do its best. It is sometimes considered the rival of genius, and to be capable of supplying its place.

The faculty of *fixing the mind* on any subject proposed, and *excluding all things else*, is called *attention*, or, in common phrase, ‘minding what one is about.’

It is very certain that those who mind or

attend to that which they undertake to do, are sure to do it sooner and better than if they allow the mind to be drawn off to other subjects, and have to return to find where it was, and how employed when it deviated. Exclusive attention must be given to the object, for if the mind flies off to something else, the chain of thought will be broken, thus rendering it necessary to begin again. What we wish to remember, we should attend to, so as to understand it perfectly. No man, for example, can read with pleasure or advantage, who brings to his task an intellect turbid with care or agitated with pleasure. This faculty everybody knows can be subjected to obedience. The habit of attention can be acquired, and is acquired. It is in part the fruit of intellectual discipline acquired by study, but results more, perhaps, from direct application to those subjects which come necessarily before the mind. It may be laid down as an axiom, that without this habit no man can become eminent in his calling, whether it be study or business.

A man of singular eminence for his intellectual powers was once asked, which of the faculties of his mind had secured for him such remarkable distinction. He answered modestly, that if he had any pretension to superiority in general in anything, it was in his ability to take up a subject, and to *fix* his mind on it as long as he pleased, to the exclusion of every thought not properly connected with the subject in view.

Newton's was a mind unquestionably of the very highest order; and yet, when asked by what means he had worked out his extraordinary discoveries, he answered, 'By always thinking about them. I keep the subject continually before my mind, and wait till the first dawnings open slowly, little by little, into a clear and full light.' So with Kepler, another great philosopher, who, in speaking of his progress, said, 'I brooded with the whole energy of my mind upon the subject of my study.' Watt cultivated early the active habit of attention. Mr. Edgeworth entertained the opinion that, the difference of intellect in men depends more upon the cultivation of the habit of attention than upon any great difference in their general mental powers.

Such examples, and such testimonies, should encourage youth to persevere in the formation of the habit of attention, seeing how much of success in life, how much even of pleasure and happiness, may result from it.

ON THE IMAGINATION.

Oh! blest of Heav'n, whom not the languid songs
Of luxury, the siren! not the bribes
Of sordid wealth, nor all the gaudy spoils
Of pageant honour, can seduce to leave
Those ever-blooming sweets, which, from the store
Of nature, fair imagination culls.

The faculty of *imagination* will be found, on examining its products, to be made up of per-

ceptions originally derived through the senses, and then managed according to the power of the mind. The realities perceived through the *senses* are dealt with by *imaginary* additions and changes. For example, no man ever saw a mountain of ivory, but he who has seen *ivory* and a *mountain* may easily imagine the substance of the one extended to the shape and size of the other, and thus form an idea of an ivory mountain. I can remember to have seen a lion. I can imagine a griffin, though I never saw one. He who uses the words *imagination* and *memory* with understanding, knows the difference between them, though perhaps he may not be able to explain it.

Imagination employed in its more trivial exertions is often called *fancy*. A sublime poet is a man of *imagination*; a witty author is a man of lively *fancy*.

The *inventing* power of the mind is ascribed to the imagination or fancy, and when regulated by good sense and applied to useful purposes, is called *genius*. One may be very learned who is not ingenious; in other words, one may have a good memory, well stored with knowledge, and yet have little imagination or invention, as, on the other hand, one may be very ingenious with little learning. But genius and learning when they meet in one person are mutually assistant to each other.

Among the imperishable products of imagi-

nation is Milton's 'Paradise Lost.' The dramatic works of Shakespeare belong to the same class; and another instance is found still of the same order, but for a very different use, in the well-known poem 'Thompson's Seasons,' which is full of extraordinary beauty of description, and a high tone of moral and pious feeling, delightfully expressed.

What a wonderful power is that by which one may create in his mind an imaginary world, cover its surface with vegetation, place on it varieties of animal life, endow its tenants with active powers, physical and intellectual, furnish them with motives and passions, and engage them in connected efforts. Beauty and deformity, virtue and vice, the kindest affections, the most generous feelings, the most malicious propensities, may all figure under the power of the imagination. In speaking of this power, an ingenious writer thus describes its effects on the mind:—'Sweet pliability of man's spirit, that can at once surrender itself to illusions which deprive expectation and sorrow of their weary moments! Long, long since had ye number'd out my days, had I not trod so great a part of them upon this enchanted ground. When my way is too rough for my feet, or too steep for my strength, I get off it to some smooth velvet path, which imagination has scattered over with rosebuds of delights; and having taken a few turns on it, come back strengthen'd and refreshed.'

We would remind our youthful readers—for in youth it is that the imagination is especially lively and buoyant—that next to a *clear conscience* and a *sound judgment*, there is not a greater blessing than a *regular and well-governed imagination*, so that things may be viewed as they are in their true light and proper colours. For how common a thing it is to confound reason and fancy, truth and imagination together; to think things to be true or false when they are only fancied to be so! Romantic thoughts, or that kind of wildfire which the briskness of the animal spirits sometimes suddenly flashes upon the mind, and excites images so extremely ridiculous and absurd, that one can scarcely forbear wondering how they could get admittance—these random flights of the imagination are soon gone, and are too incoherent or senseless to be of long continuance, and are the maddest sallies and the most rampant reveries that can be. The imagination is also subject to disorders, which may be comprehended under the two extremes of levity and melancholy.

The practice of turning everything into joke and ridicule, is a dangerous levity of the imagination. Wit and humour, when natural, are very useful and pleasing. But the studied and habitual jocularities, which some people affect, makes one a disagreeable and tiresome companion.

An imagination disordered by melancholy is

one of the greatest calamities incident to human nature. In order to prevent it, we do well to study nothing but what is amusing and practical, to abstain from tragical narratives, to guard against enthusiasm and superstition, to be moderate in our studies and in everything else, and to have recourse daily to bodily exercise, innocent amusement, and cheerful company.

ON REFLECTION, MEDITATION, OR THINKING.

Continue your resolve
To suck the sweets of sweet Philosophy.
Fall to them as you find your stomach serves you:
No profit grows where is no pleasure ta'en;—
In brief, study what you most affect.

Thought or *reflection* is an act of the *will*. It is an act by which certain ideas are summoned to present themselves to the mind's eye, so that *judgment* may marshal them, compare them, and newly combine them. *Ideas* are obtained by the power which the mind has of *thinking* or *reflecting* upon the impressions which the *senses*—sight, hearing, &c.—have furnished it with. Out of these ideas the mind makes for itself *other ideas*, the latter being called *ideas of reflection*. Classification, generalisation, and abstraction are ideas of reflection. *Classification* means the assembling together of a number of particular objects, the mind being moved to bring

them together by *association*, from their *similarity* one to the other. The objects thus assembled form what is called a *class*. *Generalisation* may be thus explained. When we see the same property or effect repeated under a great variety of circumstances, and when we indicate by *name*, or otherwise, that this agreement exists, we are said to mark out a *generalised property* or fact. Thus the respective parts of the mineral, vegetable, and animal kingdoms are *classed* and known by *general names*. For example, every one has seen many different vegetable products grow on trees, vines, and bushes. He knows each one by *itself* by some name. He then *classifies* them, and knows them all by the *general name* of fruit. Abstraction is another idea of reflection. *Abstraction* is that process by which the mind withdraws some attributes of objects from others, and thinks of them *to the exclusion of the rest*. For example, you can think of a rose, linen, and paper, and *abstract* from them the ideas of *whiteness*, and think of that quality *irrespective* of their other qualities. Thus it appears that the mind has the power of bringing together or classifying many particulars under one general term, and also of abstracting from many particulars some quality common to all. These powers of the mind are necessary in all the arts and sciences, and in all intellectual operations, and without them general knowledge would be exceedingly limited. Every person can master

the theories of classification, generalisation, and abstraction, by examining the materials of his own mind.

In addition to these powers, reflection, meditation, or study, includes all those exercises of the mind whereby we increase in true knowledge and wisdom. It is by meditation we come to confirm our memory of things that pass through our thoughts, in the various occurrences of life, in our own experiences, and in the observations we make. It is by meditation that we fix in our memory whatsoever we learn, and form our judgment of the truth or falsehood, the strength or weakness, of what others speak or write. It is meditation that draws out long chains of argument, and searches and finds deep and difficult truths which before lay concealed in darkness. Mere lectures, reading, and conversation, without thinking, are not sufficient to make a man of knowledge and wisdom. It is our own thought and reflection, meditation and study, must attend all other methods of improvement.

Having said thus much on the importance and advantages of reflection, we may now, for the benefit of our youthful readers, give some brief directions which, if adopted, may tend to facilitate their progress.

As the foundation of success in study, we remark, first, that a *sound state of the brain*

and *general bodily health* are necessary. Excess of every kind which overwhelms the mind and weakens the body must be carefully avoided. The mind must not be applied to any one study at one time longer than it is capable of giving a close attention to it without weariness or wandering. Health of body and soundness of mind being attained, and the rules by which they may be preserved duly attended to, the next thing is to direct the efforts of the mind to *worthy objects*. To load it with mere words, forms, and frivolities, to the exclusion of more important subjects, is a most fatal error in all those intent on advancement in their studies. Another important rule is that, in order to make real progress, *delight and pleasure* should be engaged in those subjects upon which the thoughts are engaged. Pleasure and delight in the things to be learned also greatly assist in the remembrance of them. Learn to distinguish between *words and things*. Get clear and *plain ideas* and *distinct notions* of the things you set about to study, lest your laboured improvements only amass a heap of unintelligible phrases, and you feed upon husks instead of kernels. If you should be happy enough to possess a *natural genius* and *sagacity* or *penetration of mind*, fail not to *exercise them to the fullest extent*, so as to lay the foundation of a wise and just judgment of things. The celebrated Watt is said to have possessed a quickness of appre-

hension, as well as a certain distinctness of viewing his subject, to such a degree as to render him so remarkable and extraordinary a man. *Diligently apply yourself* to whatever study you undertake. Nothing worth accomplishing can be achieved without strenuous application. It is the price paid for distinction. The greatest results in life are attained chiefly by the exercise of this quality. Indeed, the doctrine that excellence in any pursuit is to be achieved by laborious application holds as true in the case of the man of wealth as in that of Drew and Gifford, whose only college was a cobbler's stall, or Hugh Miller, whose only college was a Cromartie stone-quarry. *Exert your skill, care, and diligence* about every subject, in *proportion to the importance of it*. Many excellent advantages flow from this rule alone. In the pursuit of every valuable subject of knowledge, *keep the end always in view*, and be not diverted from it by every petty trifle you may meet with in the way. Some persons have such a wandering genius, that they are ready to pursue every incidental idea till they have lost sight of their original subject. *Reflection* is of the utmost importance. The very greatest men have been among the least believers in what is generally termed genius. Some have defined it to be merely the art of attention. It was by the constant exercise of attention that Newton, Kepler, Hunter, and other distinguished men chiefly

attained success. *Accuracy* is also of much importance. What is done in study, as in business, should be *done well*; for it is better to accomplish perfectly a small amount of work than to half do ten times as much. A wise man used to say, 'Stay a little, that we may make an end the sooner.' It was one of the characteristic qualities of Charles James Fox, that he was thoroughly painstaking in all that he did. When appointed Secretary of State, being piqued at some observation as to his bad writing, he actually took a writing-master and wrote copies like a schoolboy, until he had sufficiently improved himself. *Thoroughness* is another point to be aimed at in study. A little knowledge thoroughly acquired is always found more valuable than any extent of superficial learning. Francis Horner, in laying down rules for the cultivation of his mind, placed great stress on thoroughly mastering a subject. He confined himself with this object to only a few books, and resisted with great firmness any attempt at 'desultory reading.' It is also necessary that you should, as far as possible, lay up your daily gains of knowledge in a *regular order*, and range your acquisitions under proper heads in the mind. You should inure your minds to *order and method* continually; and when fresh ideas, occurrences, and observations are made, they should be disposed of in their proper places, and you should

see how they stand and agree with the rest of your notions on the same subjects, as a scholar would dispose of a new book on a shelf among books of a like kind, or as an officer in the post-office disposes of every letter he takes in, placing it in the box that belongs to the proper locality. Order gives a speedy and short survey of your ideas with ease and pleasure. Every particular study should have *due and proper time assigned to it*, and no favourite science should prevail with you to lay out such hours upon it as ought to be employed upon the more necessary studies of your profession. Order, method, and a proper disposition of time in a course of study help to make large improvements. The celebrated Buffon was most orderly in everything, and he was accustomed to say that genius without order lost three-fourths of its power. Order was one of the most cultivated habits of Sir Walter Scott. He made it a rule to answer every letter received by him on the same day, except where enquiry and deliberation were requisite. The same orderly practice prevailed in his studies, and in the disposition of his time. Lord Jeffrey, in speaking of Watt, says that ‘he had a certain rectifying or methodizing power of mind. He read much, and his stores of knowledge were immense, and yet less astonishing than the command he had at all times over them.’ When you have fallen into

a happy method of study, and have got accustomed to it, *do not habituate yourself to changing it*, even although you may think a necessity appears for it; or you may be continually changing to your disadvantage. *Noting* any new thoughts that may occur to your mind in a book provided for the purpose is an excellent practice, so that it be not allowed to interfere with the proper exercise of the memory. Professor Faraday, like many other great men, was much addicted to this practice. When a youth at a bookbinder's, he used to attend the lectures of Sir Humphrey Davy, and take notes of them; and it was the accuracy of these notes which so much struck Sir Humphrey, that he was induced to obtain for young Faraday an office in the Royal Institution. Lord Bacon left behind him many manuscripts entitled 'Sudden thoughts set down for use.' To these many other names might be added, testifying to the usefulness of this practice. *Reviewing* daily or at certain intervals all knowledge obtained, is also of vast use as a means of fixing it in the memory, and of enabling one to see what progress they are making. It was a sacred rule among the Pythagoreans that they should every evening thrice run over the actions and affairs of the day, and examine what their conduct had been. In learning any new thing, there should be as *little as possible proposed to the mind at once*, and that being *mastered* and

well understood, you can proceed to the next adjoining part unknown. This is a sure and safe way to arrive at knowledge. A student once dipped into the last two chapters of a new book on geometry, and as soon as he saw it, was frightened with the complicated diagrams. But his tutor happily persuaded him to begin at the first pages. This he did, and found such surprising pleasure as he proceeded in his daily victories, that he became at last one of the chief geometricians of his age. It should also be your rule while young *not to search out dark, deep, and abstruse matters above your reach, or to spend time in the study of subjects for which you have not had the advantage of the necessary learning or observation.* Do not expect to arrive at certainty in every subject you pursue. There are hundreds of things in which we must be content with probability, and those probabilities are sufficient for the daily determination of a thousand actions in daily life, and many times even in matters of religion. Another important rule is *to reduce as far as possible every speculative study to some useful practice*, that both yourselves and others may be benefitted. Above all, *learn to think for yourself.* Thinking makes manhood. There are some men who in thought are only boys. It is only by thinking that a man knows himself. Thinking is absolutely necessary to form an opinion. By reading without thinking, you only make.

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your memory the storehouse of other men's thoughts. Without thinking you cannot become wise. To think, and *think clearly*, is among the first acquirements of every great man. One of the best modes to improve in 'the art of thinking,' is to *think over some subject before you read upon it*, and then to observe after what manner it has occurred to the mind of some great master. You will then observe whether you have been too rash or too timid in your thinking, and by this process you will insensibly grow in true knowledge and wisdom.

One sits at home, with pale impassive brow,
Bent on the eloquence of lifeless letters;
Noting man's thoughts from mind's first dawn till now,
When Truth seems Heaven-inspired, to burst her fetters.

Another plies the force of stalwart limbs,
And keen wit sharpen'd by the whirl of action;
For midnight lore no studious lamp he trims,
Curtain'd and muffled from the world's distraction.

Each has his crown—of early laurels here,
Gather'd and woven by the hand of mortals;
And when the spirit-city's towers appear,
Dropp'd on his brow by angels at its portals.

Judge not which serves his mighty Master best;
Haply thou might'st be true worth's detractor;
For each obeys his nature's high behest—
The close-pent thinker, and the busy actor.

ON REASON AND REASONING.

One can never repeat too often that reason, as it exists in man, is only our intellectual eye, and that like the eye, to see it needs light.

He is not a reasonable man who by chance stumbles upon reason, but he who derives it from knowledge, from discernment, and from taste.

Reason is that faculty which has a reference to the *attainment of a particular class of truths*. We know a great many things by experience. Our senses tell us when we are thirsty, when we hear a sound, when we see the light. These are truths of *sensation*, and do not involve the exercise of *reason*. Reason comes into play when we *do not know a thing immediately*, but by some *indirect process*, as, for example, when from seeing a river swollen to an unusual degree, we believe that there have been heavy rains at its source. In this case, the mere sense of seeing tells us that the river is high, and it is by a certain transition of thought, or by the employment of our reasoning powers, that we come to believe that in a remote part of the country there have been heavy rains.

There are different *methods* of reasoning, which may here be briefly described. *Induction* is a method of reasoning by which we rise from *particular facts to generalities*; by it we proceed from the *known to the unknown*, or from a *limited number of facts* we affirm

what will hold as true in an *unlimited number of facts*.

When considerable acquisitions in knowledge have been realised, it would be a great hindrance to further progress if they could not be thrown into such order, and so concentrated and registered in the understanding, as to be readily available to be used as advanced posts whence to put forward new discoveries. In this we are assisted by the rules of *induction*, which enable us to satisfy ourselves that supposed general uniformities or laws really deserve that title, and are what may be depended upon for our future guidance.

Deduction is a particular kind or method of reasoning or inference. It consists of reasoning from *generals to particulars*. It is a method of applying general propositions once discovered to particular cases considered to be included *within its scope*.

By *induction*, we establish the law that heat expands bodies ; by *deduction*, we apply it to explain why a clock is slower in summer than in winter, owing to changes in the length of the pendulum.

Deduction is opposed to *experiment*. The several steps of a train of *deductive* reasoning consist of what is called a *syllogism*, the major proposition of which is an *induction*. Here is a *syllogism* :—

All men are mortal ;
 John is a man ;
 Therefore John is mortal.

The first proposition 'all men are mortal' is an induction.

The following instance will illustrate these methods of reasoning.

A North American Indian, upon returning home to his cabin, discovered that his venison, which had been hung up to dry, was stolen. After making his observations on the spot, he set off in pursuit of the thief, whom he traced through the wood, noticing the footmarks as he went along. He then came to the conclusion, first, that the thief was a *white* man, because the *footsteps* showed that he *turned out his toes*, which he had noticed in *every* instance *white* men did, and Indians never did ; second, that the thief was an *old* man, because the *footsteps* were *short*, which he had noticed was the case in *every* instance with *old* men, and not with young ones ; third, that the thief had a *small* dog with him, because the *tracks of the dog's feet* were *very close*, which he had noticed was the case in *every* instance with *small* dogs, and not with large ones with long legs.

Having arrived at this conclusion, he went on his way to catch the thief, asking those whom he met if they had seen an old white man accompanied by a small dog, as he had

lost some venison, and believed that it had been stolen by a person of this description.

The enlargement of our stock of knowledge from observation and experiment is promoted by these two principal methods—the inductive and deductive. They are employed in conjunction with advantage. The first, as it were, brings the grist to the mill, the second grinds it. The first weaves the cloth, the second cuts it into shape and adapts it to our use.

Analysis is a method by which we resolve the whole into its component parts—the treatment of an idea so as to resolve it into other ideas which combine to form it. This method proceeds from the examination of facts to the determination of principles. *Synthesis* is a method by which the various parts are combined together, thus making a whole; therefore it is opposed to analysis.

Every youth may understand these methods from a study of grammar and arithmetic: for example, when a sentence is separated into various parts of speech, the method of *analysis* is used; and when combined or put together again, the method of *synthesis* is used. So when a certain sum is *divided* into parts, this is done by *analysis*; and when those parts are *added* together again, it is done by *synthesis*.

Different sorts of truth are supported by different sorts of *evidence*. Were one to endeavour to prove any truth by arguments un-

suitable to that sort of truth, one would fall necessarily into error and false reasoning. If, for example, he were to attempt to prove any truth in morals or history by the method adopted in geometry, he would fail, and would probably speak nonsense. Yet moral and historical truths may be proved by satisfactory evidence, though that evidence must be of a different nature from that adopted in geometry. We believe the moral truth that justice is praiseworthy, and the historical truth that Charles I. was beheaded, as firmly as we believe that the three angles of a triangle are equal to two right angles; but the evidence of the truth in each case is of a different kind.

The matter ought always to direct the method, for all matters of thought cannot be moulded to one form; neither the rules for the conduct of the mind, nor the doctrines nor duties of religion and virtue can be exhibited in figures and diagrams as in geometry. Things are to be considered as they are in themselves, and therefore to conceive them aright, we must bring our reason to things, and not pretend to bend and strain things to our reason.

Evidence, as we have stated, is of different kinds; thus we have the evidence of *intuition*, *demonstration*, *probability*, and *presumption*.

Intuitive evidence implies *seeing by the mind*, and is that which is derived *through the senses*. Every one acts on the conviction that his senses

are to be relied on. The mind perceives instantaneously through the senses whether it is day or night, whether sound is pleasing or terrifying.

Demonstrative evidence is that which is used when some *known truth is applied to that which is unknown*. There are truths in morals and religion. If one would know whether an act done, or proposed to be done, be right or wrong, he must make it certain by the application of some known and acknowledged rule or truth. If one will take the trouble to observe what he does himself and what others around him are doing in the various employments of life, he will soon learn how much human thought and action depend on demonstrative evidence.

Probability is another sort of evidence, by which is meant that in any supposed case in which one finds oneself called on to act or to decide, and is in doubt, he must infer from all that appears to him to be certain how he shall act or how he shall decide. When one would form an opinion, and has no intuitive evidence to guide him, nor any known rule or principle which he can apply, he can only judge of the probability of the result; for example, it is certain that we live just now, and we therefore decide that it may be *probable* that we shall live to-morrow. Suppose the question to be decided is, to what age a new-born babe will

live. We can only judge by what is certainly known as to the duration of human life generally. Insurance offices base their calculations on the evidence of probability. Suppose we wish to decide as to what will be the attainments and disposition of a youth when he arrives at manhood, here we can only judge on the evidence of probability, and say from what we know of his ability and disposition now what he will probably be in the future.

Presumptive evidence is that on which *human opinion and actions are founded*. Thus one knows that certain facts are proved, then it follows that other facts must be admitted: for example, it is a fact that a certain person born with a healthy condition of body has become diseased; it must be admitted that some physical law has been broken.

Having thus described some of the various exercises of the reasoning faculty, we may conclude with a few general remarks on the importance of the subject in its relation to the education of the young.

The reasoning powers of youth should be brought into cultivation as early as possible. When the young give their opinion on anything, they should be asked to give a reason why they are of that opinion. Whensoever they desire or wish for anything, or show an aversion to it, inquire what is the reason of their desire or aversion; when they have done anything of

their own will, ask them the reason why they did it; and when you do anything that is for their good, show them the reason why you do it, and convince them that it was fit and necessary to be done, though perhaps it was not pleasing to them. Thus, in the earliest years of life they may be taught the use of their reasoning powers, and when sufficiently advanced in years they may be further instructed by pointing out to them the chief miscarriages that men are guilty of, in reference to the use of their reason, whereby this faculty is hindered in them from that service it might do and was designed for. They may be informed that there are some persons who seldom reason at all, but do and think according to the example of others, in order to save themselves the pain and trouble of thinking, and of others who put passion in the place of reason, and neither use their own nor hearken to other people's reason any further than it suits their humour, interest, or party, and of others who readily and sincerely follow reason, but for want of good common sense often fail to discover the truth they would attain.

By pointing out the miscarriages of others in this way, you awaken within them manly thoughts, and lead them to a rational and manly conduct. Thus you have an opportunity of persuading them to their duty and of saving them from error. But if their reasoning powers

be neglected, they will grow up like the mule, and reason will have but little power over them in their future career.

ON THE JUDGMENT.

Judgment is merely the greatness of the light of the mind. This light penetrates into the recesses of things, observes there everything remarkable, and perceives what appears to be imperceptible.

All persons of all ages are continually making *comparisons*, and *judging* of things, and the result which the mind comes to is called a *judgment*. Thus a judge, in a court of law, by comparison finds that a certain case comes under, or does not come under, a certain statute, and this finding constitutes his decision or judgment. A complete meaning as expressed in a grammatical sentence is a judgment.

Judgments form motives which put the *will* into action.

Judgment in its most extended sense, Montaigne says, 'is a master principle of business, literature, and talent, which gives a person strength on any subject he chooses to grapple with, and enables him to seize the strong point with it.' How infinite then is its importance to every one, in every situation! It is the great teacher of our opinions, the guide of our conduct. Day by day we form opinions, adopt

tastes, establish maxims, surrender ourselves to theories, all of which, if not finished and governed by the sound and enlightened instruction of wise teachers and just models, will lead us into a thousand errors, perhaps into incurable vices, which will prove the destruction of our happiness, character, and usefulness.

All young persons should be taught that in order to a comprehensive survey of things, as the foundation of correct judgments, a tolerable degree of memory is necessary, as it is by reviewing the past we learn to judge of the future. They should pass no judgment on men and things rashly or suddenly, but withhold their judgment till they see sufficient reason to determine them. To this end they should be shown how often they are deceived when they judge without reflection, and how often they are forced to change their opinions. They should judge not merely by outward show and appearance. Convince them that every man who has fine clothes is not rich, and that every man who talks hard words is not wise or learned. Tell them that they must not judge of things by custom, nor by common opinion; for these things may deceive them, and therefore they must use their reason in order to form a sound judgment. In short, every occasion should be taken to guard them against prejudices, and passing a judgment on men and things on insufficient grounds.

Examples in abundance might be given to show how invaluable this faculty of judgment is as a means of securing success in life. We may gather from the following instances that it is this quality, which, although not deemed the sublimest of the faculties, has been the principal architect of some splendid reputations. It is the exercise of judgment that has chiefly contributed to the fame of our most eminent men, whether judges, generals, statesmen, or men of business. Judicial deliverances, emphatically called judgments, the enunciation of the lawful and right amidst perplexing elements, has created the imperishable fame of such judges as Mansfield, and Howell, and Eldon. Judicious movements, well-planned campaigns, and master-strokes at the critical moment, created the military renown of such generals as Julius Cæsar, and Marlborough, and Wellington. It is chiefly to their good judgment in the conduct of political affairs that such statesmen as Pitt, Peel, Gladstone, Cobden, Disraeli, are indebted for any success they have attained, and we are told that it was a judicious investment which founded the golden house of the celebrated Rothschild.

Men's judgments are
A parcel of their fortunes.

ON THE RIGHT CONDUCT OF THE EMOTIONS.*

The passions may be humoured till they become our master, as a horse may be pampered till he gets the better of his rider; but early discipline will prevent mutiny, and keep the helm in the hands of reason.

What war so cruel, or what siege so sore,
As that which strong affections do apply
Against the fort of reason evermore,
To bring the soul into captivity?

EMOTION is a term principally applied to the sensible changes and visible effects which particular passions produce upon the human frame, in consequence of a reaction or particular agitation of the mind. It is, however, sometimes used to express lively sensations which do not produce any visible effects.

All emotions may be divided into the following classes:—

1. Those which arise from *uncommon* objects fitted to do us neither good nor harm. *Admiration* represents this class, to which are allied *astonishment, surprise, wonder*.

* Our readers will see that it is impossible in a work of this kind to give lessons on all the emotions we have named. We have, however, throughout the series of the *Practical Moral Lesson Book* given lessons on the most important of them.

2. Those that arise from objects that *merely appear good or agreeable to us*. Love represents these emotions, and to this are allied *esteem, respect, reverence, benevolence, complacency, delight*. *Self-esteem* or *self-love, vanity, pride, arrogance, insolence*, may arise from the same class.

3. Those that arise from objects that *seem fit to do us good*, and that are *attainable by us*. *Desire* is the general name given to this class; thus *sensuality* is a desire to please the sense and appetite. *Ambition* is a desire of honour and power. *Avarice* is a desire to hoard up money for its own sake. *Covetousness* is to desire the good that others possess. *Rivalship* is a desire to have that which others desire. *Emulation* is a desire to be equal or superior to others. *Slight desire* may be called *propensity, inclination, longing*. So *desire* is allied to *hope*, if the object desired is really attainable; *joy*, if the object desired is obtained; *gratitude*, if others obtain it for us. Hope has its allied emotions. *Hope* with little fear is called *confidence*; little hope with great fear *despondence*. Joy is allied to *gladness, cheerfulness, contentment, mirth, exultation, rapture, ecstasy, triumph*. Joy on account of *others* is called *sympathetic joy*. Joy produced by the approval of *conscience* is called *moral joy*.

4. Those that arise from objects that *appear mostly disagreeable to us*. *Hatred* is the name

applied to this class, to which are allied *contempt, disdain, scorn, malevolence, dislike, disgust, loathing, abhorrence, abomination, detestation, antipathy.*

5. Those that arise from objects that *appear disagreeable to us*, which are *calculated to do us harm*, and which *may possibly come upon us.* *Aversion* is the name by which this class is known, to which is allied *fear*, if it is probable that the objects named will come upon us; *sorrow or grief*, if they do come upon us; *anger* towards those who bring them upon us. *Fear* without hope causes *despair.* *Fear* of approaching evil causes *anxiety, solicitude, suspicion.* *Sorrow* in different degrees brings *grief, trouble, anguish, misery, dejection, heaviness, melancholy.* *Sorrow* on account of others is called *sympathetic sorrow*, and when *conscience* feels shame it is called *moral sorrow*, to which are allied feelings of *confusion, bashfulness, remorse, regret, self-condemnation.* *Anger* is allied to *displeasure, rancour, malignity, peevishness, passionateness, indignation, revenge, vengeance.*

To the emotion of *courage* is allied *fortitude*, which, as opposed to various sorts of evil, is allied to *intrepidity, valour, patience, activity, forbearance, magnanimity, cowardice, panic, pusillanimity, laziness, terror, horror.*

All these emotions may be further divided into two classes—1st, Violent emotions; 2nd, Calm emotions. *Violent emotions* are what are called *passions.* *Passions* are commotions of

the mind attended with *pleasure* or *pain*, which affect both *the mind* and *body*, and arise from the various objects we have named in the foregoing classes as those which are uncommon, or which appear to us to be good or evil. The term *passion* denotes exclusively the *first feeling* of which the mind is conscious from some impulsive cause which acts upon it, without its making any efforts either to solicit or escape the impression. Hence *anger, hatred, avarice, ambition, revenge, excessive joy, excessive sorrow, and all immoderate feelings*, may be called *violent emotions or passions*. *Calm emotions* are what are called *affections*. Affection is a term applied to all kind, tender feelings which have persons for their object. They are independent of the external signs exhibited in passions. *Affections* represent the more durable influence which objects have upon the mind. The word is applicable to the manner in which we are affected for a *continuance*. *Love, good-will, benevolence, friendly regard, zealous attachment, piety, gratitude, and all innocent and virtuous feelings* may be called *calm emotions or affections*.

Some emotions *do not* prompt to action, as *admiration, joy, sorrow*. Some *do* prompt to action, as *hope, fear, desire, aversion, benevolence, gratitude, anger*. Some *aim at our own good only*, which may be called *selfish emotions*. Some *aim at the good of others also*, which may be called *benevolent emotions*.

ON THE VIOLENT EMOTIONS OR
PASSIONS.

‘If,’ says Burke, ‘a discourse on the use of the various *parts of the body* may be considered a hymn to the Creator, the use of the *passions* of the mind cannot be barren of praise to Him nor unproductive to ourselves of that noble and uncommon admiration which a contemplation of His works afford.’

A man is known by nothing so much as by his *temper* and the character of his *passions* and *affections*, and if he loses what is manly and worthy in these, he is as much lost to himself as when he loses his memory and reason. *Passion* is the great mover and spring of the soul. When the passions are strongest they may have great and noble effects, but they are then also apt to fall into the greatest miscarriages. The *passions* act as winds to propel our vessel, our reason being the pilot that steers her. Without the winds she would not move, without the pilot she would be lost.

Seeing then the nature of our passions, how unspeakably important it is that we should seek to conduct them aright. When unrestrained, what numerous evils they produce. We need not mention the black and fierce passions such as *envy*, *jealousy*, and *revenge*, whose effects are obviously noxious, and whose agitations are immediate misery. But take any of the *licentious* and *sensual* kind. Suppose one of these

to have unlimited scope, trace it through its course, and we shall find that gradually as it rises it taints the soundness and troubles the peace of the mind over which it reigns ; that it engages in pursuits which are attended with danger or with shame ; that in the end it wastes fortune, destroys health, debases character, and aggravates all the miseries in which it has involved the victim of it, with the concluding pangs of bitter remorse. Through all the stages of this fatal course how many have hitherto run ! What multitudes do we daily behold pursuing it with blind and headlong steps !

In the government of the passions we should oppose their *beginnings*, avoiding particularly all such objects as are apt to excite those feelings which are evil and which predominate within us. We should take advantage of the *good* passions, never letting the nobler feelings cool down, but influence the bad ones. When any passion has attained a dangerous ascendancy over us, we should seek to acquire a *firm* and *stedfast mind*, and listen calmly to the voice of *conscience* as our guide. We are not to try and avoid evil by maiming our passions, but by compelling them to yield their vigour to our moral nature.

How much this is in the power of every one to do by the force of his own resolutions, under God, it is easy for every one to try. Not

let any one say he cannot govern his passions ; for what he can do before a prince or a great man, he can do alone, or in the presence of God, if he will ; and we should remember for our encouragement, that He who knows our frailty pities our weakness, and requires of us no more than we are able to do, and that He will judge us in our conduct as a kind and merciful Father.

The passions and affections appear very early in the young, and want regulation and government. They love and hate too rashly and with too much vehemence. They grieve and rejoice too violently, and too suddenly, and that for mere trifles. Their hopes and fears, their desires and aversions, are soon raised to too high a pitch, and upon very slight and insufficient grounds. It becomes a wise parent to watch over these young emotions of their souls, and put in a word of prudent caution as often as they observe these irregularities. Let them be taught early that the little things for which they are so zealous, for which they grieve or rejoice so impetuously, are not worthy of these affections. Show them the folly of being so fond of trifles, and of vexing and growing fretful for the loss of them. Inform them what a happiness it is to have few desires and few aversions ; for this will preserve them from many sorrows, and keep their minds serene and calm. Persuade them never to raise their

hopes very high at things in this world, and then they will never meet with great disappointments. Teach them moderation in all these workings of their spirits, and inform them that their passions should never be laid out thus on objects which do not deserve them, nor rise higher than the occasion requires. Teach bashful and timorous ones that they need be ashamed of nothing but what is evil ; that they should fear God in the first place, and serve Him, and they need not be afraid of men or of anything that threatens mischief to them ; for the Almighty God will be their friend and defence. Engage their fear and love on God, the most proper and supreme object of them. Let their hopes and their sorrows, as soon as possible, be influenced in early life by religion ; set their young affections at work on the most needful and important objects, and this will have a sweet and powerful influence on the better regulation of their wills and affections with regard to all sensible things.

Above all, let them know that they must govern their *anger*. It is *anger* that is eminently called *passion* among children, and in the language of common life. This, therefore, should have a constant guard set upon it. Show them how unreasonable and unworthy of a human being it is to let their anger rise at every little provocation ; how honourable and glorious it is to forgive an injury. Let them

know that the patient in spirit are better than the proud, and that he that is slow to anger is better than he that taketh a city. Teach them to put away their little quarrels and resentments, and to forget and bury them in love.

The occasions of childish resentment and the risings of anger are too often ready to return, and, therefore, they should have such warnings and such instructions often repeated. Tell them how lovely a thing it is to be meek and free from passion. Instruct them how much it belongs to their peace ; and when their young hearts are ready to swell again and grow big within them, and their wrath takes sudden fire, speak to them some pretty soft word that may cure the return of this inward swelling, quench the flame that is kindling in their bosom, and assuage the rising storm. Teach them by degrees to get an habitual conquest over this disorder of nature in youth, and you will lay a foundation for their deliverance from a thousand mischiefs in the following years and events of life.

INSTANCES OF THE EFFECTS OF GOVERNING AND NOT GOVERNING THE PASSIONS.

It was said of M. Abauret, a philosopher of Geneva, that he had never been in a passion. Some persons, anxious to put him to the proof, promised his servant, who had lived with him

thirty years, a sum of money if she would endeavour to make him angry. She consented; and, knowing that he was very fond of having his bed well made, she, on the day appointed, neglected to make it. M. Abauret observed it, and next morning spoke of the circumstance to her. She answered that she had forgotten it. She said nothing more; but on the same day she again neglected to make the bed. He again mentioned it to her, and she again made some excuse in a cooler manner than before. On the third day, he said to her, 'You have not made my bed. You probably found it fatigued you. But, after all, it is of no consequence, as I begin to accustom myself to it as it is.' She threw herself at his feet, and confessed the cause of her conduct to him.

In the above story we have an example of how passion may be controlled. In the following we see the effects of passion unrestrained.

In the history of Joseph we read that among his twelve sons Jacob had a particular favourite. This favourite was Joseph, the eldest child of his beloved Rachel. This circumstance excited the envy and hatred of his brethren, and these feelings were increased by the reports of their misconduct, which he carried to his father, and by dreams which he had indicating his future greatness. So strong did their evil passions grow that, having gone to feed their flocks, and Joseph having been sent to inquire after

their welfare, they determined to put him to death. From this purpose they were dissuaded by Reuben ; but immediately after that they sold him to a company of merchants who were travelling to Egypt.

What afterwards happened to Joseph our young readers are well acquainted with. We have only given the earlier portion of his history here to show the fearful effects of fostering the evil passions of *envy and hatred*.

Another instance recorded in the Sacred Scriptures which conveys a similar lesson is that of Haman. We behold in Haman a picture of that misery which arises from the passion of *pride*. Whether we consider him as essentially a bad man, or simply as a man overcome by disappointed pride and ambition, we see reason set aside in the indulgence of this evil passion, and his story only shows what human nature has too generally exhibited in every age. Hence, when we read the history of nations, what do we read but the history of the follies and crimes of men as the results of unrestrained passion.

We could give many other illustrations of our subject, but this is rendered unnecessary, because every youth must observe in daily life many instances of anger, hatred, malice, envy, resentment, and other evil passions, and the unhappiness that proceeds from them.

ON THE MORAL EMOTIONS.

ON CONSCIENCE.

Oh! Conscience! Conscience! man's most faithful friend,
 Him canst thou comfort, ease, relieve, defend:
 But if he will thy friendly checks forego,
 Thou art, oh! woe for me, his deadliest foe!

Yet still there whispers the Small Voice within,
 Heard through gain's silence, and o'er glory's din;
 Whatever creed be taught or land be trod,
 Man's conscience is the oracle of God!

Conscience is a natural faculty of the mind wherein *the principles of virtue and rules of duty to ourselves, to others, and to God* are laid up. It is a power within us that calls us to account for disobedience of the laws which the Creator has designed for our good, and which passes a judgment on us and all our actions.

Every man must be conscious that he approves of some actions because they seem to him to be good, right, and what ought to be done, and disapproves of other actions because he thinks them bad, wrong, and what ought not to be done.

Now, it is this faculty of conscience that gives rise to these sentiments of approbation and disapprobation, and so enables us to distinguish between virtue and vice, between moral good and moral evil, between what is

our duty and what is contrary to duty. This faculty is peculiar to man; brutes have nothing like it. The being who is destitute of it we cannot consider as rational.

It is this faculty which makes man capable of virtue, and, consequently, of happiness; for without virtue rational beings cannot be happy.

Actions performed through compulsion, or against our will, conscience does not approve, even though they may tend to good; nor disapprove, though they may have an evil tendency. Those only are approved as morally good, or disapproved as immoral, in the performance of which man is understood to be a free agent. Nor is it the action merely that we either approve or disapprove. Our affections, dispositions, motives, purposes, or intentions are the real objects of moral approbation, or disapprobation, as well as our actions.

A generous or good action delights us when we think of it, and we say that it is fit, right, and what ought to be done, and that he who has done it deserves reward or praise. No man ever acted uprightly and honourably who did not feel a calm serenity and satisfaction. None, except here and there a brutish man, ever received great favour and benefits who had not out of mere natural ingenuousness a grateful sense of them, and an intention to testify it, and to make somewhat of a return. No man, except hardened by a long course of villany,

ever saw others in pain, and want, and sorrow, and distress, and found not a disposition to commiserate and assist them, though he could expect from them no other return than thanks. Goodness is universally approved; justice, equity, truth, sincerity, candour, beneficence, mercy, ever have passed and ever will pass for virtues.

A wicked action gives us pain when we think of it, and we say that it is improper, wrong, and what ought not to be done, and that he who has done it deserves punishment or blame. There is no man who does not condemn fraud, malice, cruelty, treachery, ingratitude, injustice, especially when he is made to experience the ill effects of them. None ever pursued wicked courses without some degree of shame, and regret, and self-condemnation, and some struggles after expiring virtue. Wickedness is universally disapproved of, and the various acts coming under that name ever have passed and ever will pass for vices.

CONSCIENCE AS A RULE OF CONDUCT.

That this faculty of conscience is implanted within us as a rule of conduct, and has a natural right to regulate the whole of our conduct, will appear from the following considerations. To counteract our bodily appetites, to abstain from food when we are hungry, from drink when

thirsty, from any other similar indulgence when appetite stimulates, may not only be innocent, but laudable ; but to counteract conscience, to neglect to do what conscience declares to be incumbent, is always blamable. Such is the opinion of mankind, especially of all wise and good men. The opinion, therefore, must be rational. Consequently, the principle of conscience is naturally superior to our bodily appetites, and ought to regulate and control them.

Conscience being proved to be the supreme, regulating principle of human nature, it follows that virtuous action is the ultimate end for which man was made. We act, therefore, according to the end and law of our nature when we act according to conscience. By doing so we may, and, indeed, often must, control our inferior appetites ; but then we promote the happiness and perfection of our whole nature.

Thus we learn that distinguished as man is from all other animals by his physical and intellectual powers, he is much more distinguished by those called moral. He, of all created beings, is capable of conceiving beforehand whether an intended act will, or will not, conform to some known law or rule of right. He only is capable of feeling compunction or remorse, and the only one who can associate with transgression the fear of punishment by a higher authority than man. However mysterious the nature of his physical and intellectual

powers, it is clear that when properly cultivated they are sufficient to dispel all darkness as to his moral duties. He can, and no other animal can, attain a clear knowledge of the motives which ought to govern his conduct, and he only knows whether an act which he has done, or thinks of doing, may or may not be a violation of a law which he is required to obey. From these considerations we conclude that man is a moral agent, and that, as such, he is morally accountable for his actions.

Youth is the time when accountability begins in all the relations of life. If it be asked at what age, we answer that the good sense of judicial law recognises that a child may be a witness when inquiries addressed to him are so answered as to make it appear that he understands the nature of an oath. This may be at ten or twelve years of age. But the perception of right and wrong, and a sense of duty, begin before this age.

THE EDUCATION OF CONSCIENCE.

Conscience, like every other human faculty, arrives at maturity by degrees, and may be either improved by cultivation, or perverted by mismanagement. In our early years, it is improved by moral precept and good example; and, as we advance in life, by habits of consideration, and a strict adherence to truth and

duty. By want of instruction, bad example, inconsiderate behaviour, neglect of duty, and disregard of truth, it may be perverted and almost destroyed. But a total perversion of this faculty needs not to be apprehended. The most ignorant man will never, if he is not an idiot, be induced to reject the evidence of sense, to disbelieve the existence of the material world, to think all human actions equally right, or equally wrong, or, in general, to doubt the truth of what is self-evident, or of what, by a few words of argument suited to his capacity, has been, in his hearing, demonstrated to be true. Give a rational being right notions of the Deity, his fellow-creatures, and himself, and his conscience will not permit him to be ignorant of the duties he owes to them.

Now, if it be proved that moral perception depends on the natural qualities of a human being, and on the course of education which may be applied to him, it is clear that the kind of education man may have as to morals is of the highest importance to him. There is no doubt that the manifold miseries which are seen in the world are caused by the neglect of disciplining the conscience.

Hence the vast importance of this subject as it relates to the education of the young. They should be taught to reflect and look back upon their behaviour, to call themselves to account very often, to compare their deeds with good

rules and principles, and to see how far they have complied with them and how far they have neglected them. They should learn to pay a religious respect to the inward dictates of virtue within them, to examine their actions continually by the light of their own consciences, and to rejoice when they have acted well according to the best of their knowledge. They ought also to attend to the inward reproofs of conscience, to mourn and be ashamed and repent when they have sinned against light and knowledge. Their consciences should be well stored with good principles, and always be kept tender and watchful. It is proper that they should learn to reverence and obey this inward monitor betimes, and that they may be disposed to sacrifice everything else to considerations of conscience, and to endure any extremities rather than act contrary to it.

ILLUSTRATIONS OF THE VOICE OF CONSCIENCE SPEAKING TO THE YOUNG.

There is a voice called conscience which speaks in every human breast. Let us hear how it answers when we speak to it. Conscience! here is a boy who to escape blame tells a falsehood. 'Liar!' cries Conscience. Here is a boy who is ashamed to do right for fear his schoolfellows should laugh at him. 'Coward!' cries Conscience. Here is a boy

who has taken what is not his own. ‘Thief!’ cries Conscience. And the voice of conscience will not be still. It is *within* the boy and cries out day and night. We remember a well-grown, handsome, promising lad, whom nobody at all would have suspected, coming to his place of business one Monday morning, and, going into his master’s private room, surprised, startled, horrified him by saying, ‘Mr. S——, I am a thief, sir; I took half a sovereign from the till on Saturday; here it is; I have had no rest since I took it. I have been able to eat nothing, nor to sleep a wink, and I was afraid lest I should die before I could restore it.’ The voice of conscience, you see, would not let this lad be quiet. Why, we have heard of men who had done murder giving themselves up to justice years and years after their crime had been committed, and saying, when death was pronounced against them, that they were relieved of a great load.

In any difficulty, trial, temptation, the plan is to listen to this voice within yourselves. Ask conscience ‘Is this right? shall I do this?’ And, if conscience speaks with approval, it is not probable that you will go far wrong.

A little girl, called Caroline, had a charming canary-bird. The little creature sang from morning to night, and was very pretty, of a bright yellow colour, with a black crest. Caroline gave it seeds to eat, and nice fresh herbs,

sometimes also a piece of sugar, and fresh, clean water every day.

But suddenly the little bird began to pine, and one morning when Caroline was going to give it water, it lay dead at the bottom of the cage.

Then the little girl raised a loud lamentation for her darling bird, and wept bitterly. To console her, her mother bought another bird, one more beautiful than the first, and that could sing just as sweetly, and put it into a cage.

But the little girl wept still more when she saw the new bird.

Then her mother was surprised, and said, 'My dear child, why do you cry still and mourn? Your tears will not recall the dead bird to life, and here is another for you which is just as pretty.'

Then the child said, 'Alas! my dear mamma, I have done wrong towards the little creature that died. I have not done everything for it that I ought to have done.'

'My dear Caroline,' answered the mother, 'you always took great care of the bird.'

'Ah, no!' replied the child; 'a short time before its death I myself ate the piece of sugar which you had given me for the bird.'

Thus said the little girl, with sorrowful voice. The mother did not smile at the com-

plaints of Caroline, for she knew and respected the holy voice of conscience in the heart of the child.

ON MORAL VIRTUE.

A virtuous and well-disposed person, like a good metal, the more he is fired, the more he is refined ; the more he is opposed, the more he is approved. Wrongs may well try him, and touch him, but cannot imprint in him any false stamp.

Virtue, like rolling suns, the mind matures ;
That life is long which answers life's great end.

Who does the best his circumstance allows,
Does well, acts nobly ; angels could do no more.

The word *moral* signifies *of or belonging to manners*. Manners are human actions, or rather human habits acquired by action. But all human actions and habits are not of that sort which we call moral. Manual dexterity, bodily activity, and the exertions of memory and genius are not in themselves either moral or immoral ; for it is not from circumstances of this kind that we form an estimate of human character, as dignified by the performance of duty, or debased by the neglect of it.

The common use of language requires that a distinction should be made between morals and manners. *Morals* depend upon internal dispositions. Moral goodness implies a regard for duty, and it is always the object of esteem and approbation. *Manners* depend on outward and visible accomplishments, and only deserve

our approbation when applied to good purposes. A man's manners may be pleasing whose morals are bad. Such a man shows what is good in him, and conceals what is evil.

The *law of morality* is to be sought in the constitution of men and things. Do we believe that we ought to abstain from acts which are injurious to ourselves and to others, and from acts which disturb the good order and harmony of society, then such belief must be followed by the conviction that we must ascertain and conform to those rules which are adapted to secure these ends. *Morality* then lies in conforming to those rules. In proportion as they are known and observed by us, we shall conform to the will of the Creator, as discernible by us in the nature of His creation, and secure the good and happiness intended for us.

The word *virtue* has great latitude of signification. Hence some virtues have been distinguished into *corporeal*, as health, strength, swiftness, &c. ; *intellectual*, as genius, learning, wit, eloquence, &c. ; and *moral*, as temperance, justice, benevolence, piety, &c. The word in its most general acceptation denotes power and ability. As applied to man's *moral* nature, it signifies some quality, disposition, or habit, which fits a man for answering his *end*—that is, for living as he ought to live, and for being as he ought to be ; for living as the Author of his nature intended that he should live, and being

what the Author of his nature intended that he should be.

Virtue is a name which everywhere stands for actions in their own nature *right* ; and *vice* for actions that in their own nature are *wrong*. Men everywhere deem virtuous actions praiseworthy, and vicious actions blameworthy. *Virtue*, therefore, has man's approval.

It has also the approval of God. There are two things which speak as a voice from heaven, which show that He that fills the eternal throne must be on the side of virtue, and that whatever He befriends must finally prosper and prevail. The first is that the *bad* are never completely happy and at ease, although possessed of everything that the world can bestow ; and that the *good* are never completely miserable, although deprived of everything that this world can take away.

A life of virtue may be said to be a life according to nature ; yet it has been said that a life of virtue is a life of mortification and warfare. And nothing is more true, notwithstanding that, upon the whole, such a life must be the most happy. Criminal passions crave indulgence, and it requires great efforts to resist them ; criminal habits must be overcome, and this is a work of long and difficult labour. How many dangers and disappointments must they encounter who engage in active life ! Yet, such a life is incomparably

happier than security with idleness. Even so virtue may be a warfare; but it is, upon the whole, happy as well as honourable, and never fails to be crowned with victory and eternal peace. Virtue, even in this life, obtains very considerable gratifications. It confers value on all the other endowments and qualities of the mind. It obtains peace of mind, and an approving conscience; blessings more precious than life. It generally obtains the esteem of good men, and some degree of respect even from the worthless; the advantages whereof will be allowed to be great by those who consider that good reputation, which alone can procure us the esteem of others, is by every generous mind accounted invaluable.

Again, the hope of future felicity, which is the chief consolation of the present life, the virtuous only can reasonably entertain.

Many of the endowments and talents we now possess, and of which we are apt to be proud, will cease entirely with the present life; but virtue will be our ornament and dignity in every future state to which we may be removed. Beauty and wit will die, learning will vanish away, and all the evils of life be soon forgotten; but virtue will remain for ever. This unites us to the whole rational creation, and fits us for conversing with any order of superior natures, and for a place in any part of God's works.

Virtue procures us the love of all wise and

good beings, and renders them our allies and friends. But, what is of unspeakably greater consequence is, that it makes God our friend, assimilates and unites our mind to His, and engages His almighty power in our defence.

Superior beings of all ranks are bound by virtue no less than ourselves. It has the same authority in all worlds that it has in this. The further any being is advanced in the excellence and perfection of virtue, the greater is his attachment to it, and the more he is under its influence. It is the law of the whole universe ; it stands first in the estimation of the Deity. The blessed Son of God visited our earth, took our nature, and lived and suffered as a man, that, as one object of His mission, He might set before us a perfect example of moral virtue. Its origin is God's nature, and it is the very object that makes Him lovely.

Such is the importance, such are the advantages of virtue. Of how much consequence it is, therefore, that the young should be taught to practise it ! It is only by doing this that they can serve their highest interest and secure real happiness. There is no argument or motive that is at all fitted to influence a reasonable mind, which does not call us to the practice of virtue. One virtuous disposition of soul is preferable to the greatest natural accomplishments and abilities, and of more value than all the treasures of the world.

ILLUSTRATION OF THE HAPPINESS OF A
VIRTUOUS LIFE.

A countryman, with silver-white hair, walked with his youthful grandson in the field at the time of harvest. The old man jested with the reapers, that they were but children when compared to him, who had laboured in more than sixty harvests.

Now, one of the reapers offered him a scythe. The old man took it, and, like a vigorous youth, cut down a swathe. And the reapers shouted, and flourished their scythes in honour of him.

The youth, his grandson, said to him, ‘Grandfather, how is it that you have such a happy old age?’

The old man answered:—‘Look you, my son; throughout my life I have confided in God, alike in evil as in pleasant days; thus I have always been of good courage. I have been diligent in my calling, and laboured faithfully; thus I have gained bodily strength and the blessing of God. I have walked uprightly before God, and peaceably with all men; and thus have I prepared for myself gladness and peace. And, with advancing years, all this has been strengthened and established in me by the grace of God. Do likewise, my son. Then thy old age will be like a rich sheaf, which the Lord of the harvest gathers joyfully into *His* garner.’

ILLUSTRATION OF THE MISERY OF A VICIOUS
LIFE.

Vice is a monster of so frightful mien,
That to be hated needs but to be seen ;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

The young Tobias was his father's joy ;
He train'd him, as he thought, to deeds of praise,
He taught him virtue, and he taught him truth,
And sent him early to a public school.
Here, as it seem'd (but he had none to blame)
Virtue forsook him, and habitual vice
Grew in her stead. He laugh'd at honesty,
Became a sceptic, and could raise a doubt
E'en of his father's truth. 'Twas idly done
To tell him of another world, for wits
Knew better ; and the only good on earth
Was pleasure ; not to follow *that* was sin.
'Sure He that made us, made us to enjoy ;
And why,' said he, 'should my fond father prate
Of virtue and religion ? They afford
No joys, and would abridge the scanty few
Of nature. Nature be my deity ;
Her let me worship, as herself enjoins,
At the full board of plenty.' Thoughtless boy !
So to a libertine he grew, a wit,
A man of honour—boastful empty names
That dignify the villain. Seldom seen,
And when at home under a cautious mask
Concealing the lewd soul, his father thought
He grew in wisdom, as he grew in years.
He fondly deem'd he could perceive the growth
Of goodness and of learning shooting up ;
Like the young offspring of the shelter'd hop,
Unusual progress in a summer's night.

He call'd him home—with great applause dismiss'd
By his glad tutors—gave him good advice,
Bless'd him, and bade him prosper. With warm heart
He drew his purse-strings, and the utmost doit
Pour'd in the youngster's palm. 'Away,' he cries,
'Go to the seat of learning, boy. Be good,
Be wise, be frugal, for 'tis all I can.'
'I will,' said Toby, as he bang'd the door,
And wink'd and snapp'd his finger—'Sir, I will.'
So joyful he to Alma Mater went,
A sturdy Freshman. See him just arriv'd,
Receiv'd, matriculated, and resolv'd
To drown his freshness in a pipe of port.
'Quick, Mr. Vintner, twenty dozen more;
Some claret, too. Here's to our friends at home.
There let them dose. Be it our nobler aim
To live—where stands the bottle?' Then to town
Hies the gay spark, for futile purposes,
And deeds my bashful muse disclaims to name;
From town to college, till a fresh supply
Sends him again from college up to town.
The tedious interval, the mace and cue,
The tennis-court and racket, the slow lounge
From street to street, the badger-hunt, the race,
The raffle, the excursion, and the dance,
Ices and soups, dice, and the bet at whist,
Serve well enough to fill. Grievous accounts
The weekly post to the vex'd parent brings
Of college impositions, heavy dues,
Demands enormous, which the wicked son
Declares he does his utmost to prevent.
So, blaming with good cause the vast expense,
Bill after bill he sends, and pens the draft
Till the full inkhorn fails. With grateful heart
Toby receives; short leave of absence begs,
Obtains it by a lie, gallops away,
And no one knows what charming things are doing,
Till the gull'd boy returns without his pence,
And prates of deeds unworthy of a brute:

Vile deeds, but such as in these polish'd days
 None blames or hides.
 So Toby fares, nor heeds
 Till terms are wasted, and the proud degree,
 Soon purchas'd, comes his learned toils to crown.
 He swears, and swears, he knows not what, nor cares,
 Becomes a perjur'd graduate, and thinks soon
 To be a candidate for orders. Ah!
 Vain was the hope, for on a luckless day,
 Withdrawn to taste the pleasures of the town,
 Heated with wine, a vehement dispute
 With a detested rival shook the roof:
 He penn'd a challenge, sent it, fought, and fell.

ON DUTY.

What is our duty here? To tend
 From good to better—thence to best:
 Grateful to drink life's cup—then bend
 Unmurmuring to our bed of rest;
 To pluck the flowers that round us blow,
 Scattering our fragrance as we go.
 And so to live, that when the sun
 Of our existence sinks in night,
 Memorials sweet of mercies done
 May shine our names in memory's light;
 And the blest seeds we scatter'd bloom
 A hundredfold in days to come.

That which is *incumbent* on us to perform or acquire is called a *duty*—thus, modesty and benevolence are incumbent on us, and are therefore duties. The man who does his duty is a man of virtue. Duty is above all consequences, and often at a crisis of difficulty commands us to disregard them. It commands us

to look neither to the right nor to the left, but straight onward. It is performed in the assurance that God will take care of the consequences, and will so order the course of the world that, whatever the immediate result may be, His word shall not return to Him empty and void.

When called upon to discharge a duty, should our minds begin to search for excuses and reasons to justify the neglect of it, we should consider the matter well, and search out what it is that gives the mind this aversion to it—whether it be the thing or action itself, or some discouraging circumstance that may attend it, or some disagreeable consequences that may flow from it, or our supposed unfitness for it. All these things, on inquiry, may turn out merely imaginary; and to neglect a plain and positive duty upon such considerations, shows that we are governed by appearances more than realities, by fancy more than reason, and by inclination more than conscience. Under such circumstances, we have to ask ourselves—Is the thing a plain duty; such as reason, conscience, our office, character, or personal engagements call upon us to discharge? If so, all the aforesaid objections are vain and delusive; and we have nothing to do but to summon our courage, and, in dependence on Divine help, to set about the business immediately, and in good earnest, and in the best

and wisest manner we can ; and we may depend upon it that we shall then find the greatest difficulty will lie merely in the attempt, and those obstacles which we may dread will in the end enhance our satisfaction.

As an incentive to the proper discharge of duty, there must be conscientiousness and purity of motive. *Conscientiousness* is a feeling of *justice* and *right* which knows no relationships, and the best means of obtaining happiness consists in acting *conscientiously*. Take, for instance, the condition of a man who has lost the approbation of those of his fellow-men with whom he is more directly connected. Let this individual be living under the power of his conscience, determined to act conscientiously—to do his duty—how trifling will such losses appear ! He will have the conviction that he has acted in conformity with the dictates of his conscience. He knows that the good of the whole human race has been his aim, and that he has sought to obey conscience, and to seek the praise of God rather than the praise of men. Such a man, under such circumstances, feels happy in himself.

Actions may arise from many sources. These sources are called *motives*. Actions are good or bad, according to the motives, principles, intentions, or dispositions from which they proceed. And it depends on ourselves whether we are to act from one motive or another.

A youth may be inclined to vicious courses, but he may abstain from them, *because* he fears the diseases, suffering, and misery they may entail on him ; or he may be tempted to commit some crime against the laws of his country, but he abstains from doing so, *fearing* the consequences—the punishment that may follow. Or a man may do some act of charity, *because* he thinks it will secure him a good name and the applause of his fellow-men. Another may be inclined to drunkenness and gluttony, but he keeps temperate, *because* he fears that to do otherwise would injure his credit. In all this there is no regard to right, conscience, or duty, and therefore it cannot be regarded as more than mere *outward* morality. The conduct of such persons is actuated by no good *motives*.

On the contrary, take the case of a man in distress and suffering from hunger. He may be tempted to rob others to satisfy his necessities, but he abstains from doing so *because* it is unjust—a wrong to his neighbour. Another may relieve distress, and spend his life in doing good, purely *because* it benefits society. In these cases there is a regard for what is right, and in accordance with conscience and duty. This may be called *inward* or true morality. There is the presence of *good motive*.

Thus the motives which influence different individuals vary according to their conscientiousness, or, in other words, according to *character*.

It is not only very possible, but very common, for men to be ignorant of the chief inducements of their behaviour, and to imagine that they act from one motive whilst they are governed by another. If we examine our views and look narrowly into our hearts, we shall find that they more frequently deceive us in this respect than we are aware of, by persuading us that we are governed by much better motives than we are. The honour of God and the interest of religion may be the open and avowed motive, whilst secular interest may be the hidden and true one. How many go to a place of worship out of custom or curiosity, to show themselves to advantage, or to avoid singularity, who would be thought to go there only from conscientious motives! How many are restrained from cheating and robbing their neighbours from fear of being found out, and yet who are deemed really honest people! By thus disguising our motives, we may impose upon men, but, at the same time, we impose upon ourselves; and whilst we are deceiving others, our own hearts deceive us. And, of all impostures, self is the most dangerous, because least suspected.

Outward actions may have a fair show, but unless they spring from right motives, they are as mere dead leaves, because there is no life in them.

Let us, then, vigilantly search the true

spring and real *motives* of our actions, if we would conscientiously do our duty. Unless we do this, we shall never be able to form a right judgment of what we do.

Let us remember that 'the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart.'

ANECDOTES OF MEN WHO DID THEIR DUTY.

The rules of conduct followed by Lord Erskine—a man of sterling principle—are worthy of being engraven on every young man's heart. 'It was a first command and counsel of my earliest youth,' he said, 'always to do what my conscience told me to be a duty, and to leave the consequences to God. I shall carry with me the memory, and I trust the practice, of this parental lesson to the grave. I have found it the road to prosperity and wealth, and I shall point out the same path to my children for their pursuit.'

As another instance of sterling integrity, we may point to the Duke of Wellington. Napoleon's aim was 'glory,' Wellington's watchword was 'Duty.' The former word, it is said, does not once occur in his dispatches, the latter often. Though his natural temper was irritable in the extreme, his high sense of duty enabled him to restrain it. The equal of

Napoleon in generalship, he was as wise a statesman as Clive, and as pure-minded as Washington, and he left behind him an enduring reputation.

The performance of duty is always attended by some kind of reward. A veteran of the old French army was recently received at Fontainebleau by Louis Napoleon on account of the following incident. After the victory of Eversburg, in 1809, this old veteran was posted at the entrance of a building in which the great Napoleon had taken up his quarters. His orders were not to allow any one to pass unaccompanied by an officer. In the evening, a person in a grey coat appeared, and wanted to pass. The soldier lowered his bayonet, and called out that nobody should pass; but the person in the grey coat went on without noticing the challenge, and the soldier, bringing his bayonet to the charge, was about to run him through, when the noise brought out the whole staff. The man in the grey coat was the Emperor. The soldier was committed to the guard-house, and told he was lost. But the Emperor sent for him, and gave him a decoration. ‘Grenadier,’ said he, ‘you have done your duty; you may put your ribbon in your button-hole; I give you the cross.’

A KNOWLEDGE OF THE LAWS OF NATURE ESSENTIAL TO A LIFE OF VIRTUE.

The whole force of life and experience goes to prove that right or wrong doing is sure in the end to meet with its appropriate reward or punishment.

Believe the muse, the wintry blast of Death
Kills not the buds of virtue ; no, they spread,
Beneath the heavenly beams of brighter suns,
Thro' endless ages, into higher powers.

But when we in our viciousness grow hard,
(O misery on't !) the wise God seal our eyes ;
In our own filth drop our clear judgements ; make us
Adore our errors ; laugh at us while we strut
To our confusion.

I connect everything, both in *common* and in *religious* life, with the idea of *law*—with the natural course of things or the usual order of Providence in the one case ; in the other, with settled, gracious, spiritual arrangements. I wish you to understand this, and to understand it in relation not only to the present world, but also to the future. In respect to one, as well as to the other, it may contribute not a little towards saving you from perilous procrastinations, presumptuous sins, deceitful hopes, irrational and criminal indifference, and from fears and apprehensions, contradicted by experience, unsanctioned by Scripture, displeasing to God,

and obstructive alike to conviction and virtue, to faith and peace.

By your mixed constitution, as human beings, you are naturally placed under great systems of law—physical, mental, moral, religious, and social law. Each of these is fixed and inflexible. They can all be transgressed, and transgression cannot but be followed by punishment. Vice, or the violation of physical law, injures health, which may end in an early grave. The violation of mental laws injures the various faculties of the mind, and may result in the loss of reason. The violation of moral laws may deaden all the finer feelings, harden the conscience, and lead to gross acts of immorality. The violation of religious law may destroy all holy and devout aspirations, and separate the soul from God. The violation of the social laws may destroy all virtuous love and domestic affection, ruin the reputation, and end, perhaps, in permanent disgrace, in exile, or the gibbet.

From these remarks we should learn, in the first place, to *leave nothing to chance*. I wish you distinctly to understand, and to consider it as a matter of the highest concernment to you, that you are to carry this idea into all the matters of ordinary life, as well as religion. Remember that everything that contributes to our happiness is regulated by *settled laws*, and that, therefore, whatever may be the number of apparent exceptions, the general course of

things is such that, one thing being done, another follows, and hence, in respect to what a man *may* do, or *will* do in life, calculations may be made with considerable confidence. Nothing takes place by *chance*, and, therefore, you are to *leave nothing to chance*. Believe this. Act upon it from this moment. Trust nothing to future happy accidents, either for this life or the next. Depend upon it, it is as true of the one as of the other, that '*the chapter of accidents is the bible of the fool.*' In the next place, *beware of evil of all sorts and sin of all kinds*, from the demonstrated fact, that there is such a tendency in sin to propagate itself, and such an indissoluble connection between its first agents and its remotest results. Beware of designed and of accidental influence, by which you may become 'partakers of other men's sins.' You do not know what you may do when, by *word* or *act*, by *speech* or *behaviour*, you affect another mind. Think, if you injure others by your influence, how impossible it may be for you ever to undo it; how the bitterest tears you may shed on repentance will be those that flow from the thought of this fact. Recollect that this thought may darken the world to you, as long as you live, and interfere with your enjoyment of the hopes of religion, and compel you 'to go softly all your days in the bitterness of your soul.'

INSTANCES OF THE EFFECTS OF DISOBEDIENCE TO NATURAL LAWS.

O Life ! how pleasant is thy morning !
 Young Fancy's rays the hills adorning !
 Cold-pausing Caution's lesson scorning,
 We trisk away,
 Like schoolboys, at th' expected warning,
 To joy and play.
 We wander there, we wander here,
 We eye the rose upon the briar,
 Unmindful that the thorn is near,
 Among the leaves.

Even as luxurious men, unheeding, pass
 An idle summer-life in Fortune's shine,
 A season ! Thus they flutter on
 From day to day, from Vanity to Vice,
 Till, blown away by Death, Oblivion comes
 Behind, and strikes them from the Book of Life.

Let us illustrate what we have said by noticing the sad effects of despising virtue and living in defiance of God's laws. Instances of this kind are constantly to be seen around us. The vicious die early. They fall like shadows, or tumble, like wrecks and ruins, into the grave—often while quite young, almost always before forty. The wicked 'liveth not half his days.' The world at once ratifies the truth, and assigns the reason by describing the dissolute as 'fast men ;' that is, they *live* fast, they spend their twelve hours in six, getting through the whole before the meridian, and dropping out of sight into darkness, while others are in

the glow and glory of life. Their sun goes down while it is day, and they might have helped it. Many a one dies long before he need. Your men of genius, like Byron and Burns, to whom, when dissipated and profligate, thirty-seven is so fatal ; and your obscure and nameless 'wandering stars,' who waste their youth in libertine indulgence—they *cannot* live long. They *must* die early. They put on the steam till they blow up the boiler. They run at such a rate that the fire goes out for want of fuel. The machinery of life is destroyed by reckless speed and rapid wear. Nothing can save them. Their physical system cannot stand the strain put upon it, while the state of their minds is often such that the soul would eat through the substance of the most robust body, and make for itself a way of escape from the incessant hell of its own thoughts.

INSTANCES OF THE EFFECTS OF OBEDIENCE TO NATURAL LAWS.

Stranger to civil and religious rage,
The good man walk'd innoxious through his age ;
No courts he saw, no suits would ever try,
Nor dared an oath, nor hazarded a lie.
Unlearn'd, he knew no schoolman's subtle art,
No language but the language of the heart.
By nature honest, by experience wise,
Healthy by temp'rance and by exercise ;

His life, though long, to sickness pass'd unknown,
His death was instant, and without a groan.
O grant me thus to live, and thus to die !
Who sprung from kings shall know less joy than I.

To exemplify the blessings that attend a life of goodness, let me now take the case of an old man, who has spent his days virtuously, who has lived in accordance with the laws of his nature and in the fear of God.

Age with us is often a refreshing and beautiful sight. There are old men and old women that look as bright and brisk as their grandchildren. Let us look at one of them. It is delightful to see him. He has passed the previous stage of life with credit and honour, and approaches the last, and goes through it with contentment and cheerfulness. Look at him. There is a good deal of many of his wonted attributes about him yet—force in his intellect, freshness in his feelings, light in his eye, and vigour in his limbs. He reviews the past without pain and without complaint. He is not querulous, selfish, misanthropic. The world has proved to him a very pleasant place, and life an interesting though eventful journey. Life did not turn out, perhaps, just what he fancied and dreamt about as a boy, or even as a man ; it became a rougher, but withal a better and nobler thing. Years roll on, and old age approaches him. His hoary head is now a crown of glory, his name fragrant as incense.

He did not live without the exercise and solace of the affections. He loved and married, had wife and home, sons and daughters, with the usual mixture of the cares and satisfactions of domestic life; and he is rich now in the bright beings who sparkle around him in the fading twilight of his protracted day. It is a fine thing to see old age thus crowned and blessed; the man happy in himself, satisfied with the world, thankful to have lived, looking to the past without shame, to the future without fear; leaving behind him, in his immediate descendants, the manly and intelligent who are taking their stand, and making their way in life, as genuine offshoots of the parent tree.

In palace or cottage, hall or hamlet, a green and hearty old age like this is beautiful to the eye, and all its affections, and even its fancies, venerable and sacred. It is no despicable world, my young friends, you may be sure, that can show us specimens of its productions like that. Life is made a tolerably good thing of when it can be used and spent and 'crowned' so.

The sandal tree, most sacred tree of all,
Perfumes the very axe which bids it fall.
Oh, square thyself for use: a stone that may
Fit in the wall, is left not in the way.

ON THE CALM EMOTIONS OR AFFECTIONS.

ON THE RELIGIOUS AFFECTIONS.*

The imagination and the feelings have each their truths as well as the reason. The absorption of the three, so as to concentrate them in the same point, is requisite in a true religion.

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof
That he is honest in the Sacred Cause.

RELIGION, considered as engaging and interesting the *affections*, comprehends the *devotional* or sentimental part of it. The devotional spirit is, in some measure, constitutional, depending on liveliness of imagination and *sensibility of heart*. The Deity, viewed by the eye of *cool reason*, may be said to dwell in light inaccessible. The mind, struck with the immensity of His being, and with a sense of its own littleness and unworthiness, admires with that distant awe and veneration that almost excludes love. But viewed by a *devout imagination*, God becomes an object of the warmest

* A series of lessons connected with this subject will be found in the Third Book of this series—'Of the Duties men owe to God.'

affection and passion. The philosopher contemplates the Divine Being in all those marks of wisdom and benignity diffused through the various works of nature. The devout man confines his views either to his own particular connection with the Deity or to the many instances of His goodness he himself has experienced and still hopes for. This establishes a kind of intercourse which often interests the heart and passions in the deepest manner. It is then that the religious affections should be guided by the directions of a sound understanding and cultivated rational nature.

The feelings of a devout heart should be mentioned with great reserve and delicacy, as they depend upon private experience, and certain circumstances of mind and situation which the world can neither know nor judge of. Persons in the pride of high health and spirits, who are keen in the pursuit of pleasure, interest, or ambition, have either no ideas on the subject of devotion, or treat it as the enthusiasm of a weak mind. But this really shows great narrowness of understanding. From the general experience of mankind, it appears a necessity of our nature that we should secure some permanent object, some real support to the mind, to cheer the soul, when all worldly interests shall have lost their influence.

It is the nature of the vine to cling to something, and if it has not help given to it to climb

upward, it will not on that account cease to spread itself out, but will attach itself to any object that comes within its reach. Now, our religious nature, like the vine, must have something to cling to, and so our affections, with their thousand tendrils, reach forth to God. As the bird, whether alone or with its companions, in summer or winter, in light or darkness, still will sing, thus giving expression to something yearning out of its own little bosom, so the human heart yearns and calls for God, not because of outward solicitation, but because of the longing, the want it feels within.

When love to God swells in a man's soul, and hope is the sun by day and the moon by night—in those gloriously elate hours when he seems no longer fixed to time and space, but mounting up as if the body were forgotten by the soul, wings his way through the realm of aspiration and conception—how inconceivable, how inexpressible are the feelings of delight he experiences. All books are dry and tame compared with the great unwritten book uttered in the closet. What epic can equal those *unwritten* words which pour into the ear of God out of the heart's fulness! still more those *unspoken* words which never find the lip, but go up to heaven in unutterable longings and aspirations.

The soul's enjoyment is most transporting where admiration mingles with our passion,

where the beloved object stands not upon the same level with us, but condescends to meet a virtuous and aspiring and ambitious affection. Thus the child, with respectful love, meets the tenderness of his parent; and the wisdom and virtue which sometimes raise one happy mortal above the common level of mankind, does not surely diminish but increase the affection and pleasure of his friends that enjoy him. Thus we see that there is no necessity, in order to make God the object of our fruition, either to bring Him down to anything unworthy of His glory or to exalt ourselves to a height we are utterly incapable of. Those who love and adore God should, when they enter into His presence, admire and love Him infinitely more. For God being infinitely amiable, the more we contemplate, the more clearly we discern His perfections and beauties, the more must our souls be inflamed with a passion for Him, and we shall enjoy to the utmost degree all that delight which created beings are capable of.

How important then is it that we should cultivate affection for Him, and that we should walk continually as if under the view of His all-seeing eye, ever considering that He is everywhere present, and then we shall study to be in all our thoughts and occupations holy. Let everything we see represent to our spirit the presence, the excellency, and the power of God. We shall then delight in being of the same

household with Him, in His being with us at all times, to preserve and guide us in our actions. Thus being constantly cheered by His presence, and walking with Him in all His ways, we shall find perpetual reasons to 'rejoice in the Lord always!' and to cherish the most devout and loving affection for Him.

ASPIRATIONS AFTER THE INFINITE.

Say, why was man so eminently raised
Amid the vast creation ; why ordained
Through life and death to dart his piercing eye,
With thoughts beyond the limit of his frame ;
But that the Omnipotent might send him forth,
In sight of mortal and immortal powers,
As on a boundless theatre, to run
The great career of justice ; to exalt
His generous aim to all diviner deeds ;
To chase each partial purpose from his breast ;
And through the mists of passion and of sense,
And through the tossing tide of chance and pain,
To hold his course unfaltering, while the voice
Of truth and virtue, up the steep ascent
Of Nature, calls him to his high reward—
The applauding smile of heaven ! In this his hopes
Rest at the fated goal. For from the birth
Of mortal man, the sovereign Maker said,
That not in humble nor in brief delight,
Not in the fading echoes of renown,
Power's purple robes, nor pleasure's flowery lap,
The soul should find enjoyment : but from these
Turning disdainful to an equal good,
Through all the ascent of things enlarge her views,
Till every bound at length should disappear,
And infinite perfection close the scene.

ON THE PLEASURES ATTENDING A
DEVOTIONAL SPIRIT.

The pleasure of the religious man is an easy and portable pleasure, such an one as he carries about in his bosom, without alarming either the eye or the envy of the world.

There are three modes of bearing the ills of life—by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual.

Whatever promotes and strengthens virtue, whatever calms and regulates the temper, is a source of happiness. Devotion produces these effects in a remarkable degree. It inspires composure of spirit, mildness and benignity, weakens the painful and cherishes the pleasing emotions, and, by these means, carries on the life of a pious man in a smooth and placid tenor.

Besides exerting this habitual influence on the mind, devotion opens a field of enjoyments to which the vicious are entire strangers. The pleasures of *sense* resemble a foaming torrent, which, after a disorderly course, speedily runs out, and leaves an empty and offensive channel. But the pleasures of *devotion* resemble the equable current of a pure river, which enlivens the fields through which it passes, and diffuses verdure and fertility along its banks. To thee, O Dévotion, we owe the highest improvement

of our nature and much of the enjoyment of our life. Thou art the support of our virtue and the rest of our souls in this turbulent world. Thou composest the thoughts. Thou calmest the passions. Thou exaltest the heart. Thy communications, and thine only, are imparted to the low no less than to the high, to the poor as well as to the rich. In thy presence worldly distinctions cease, and under thy influence worldly sorrows are forgotten. Thou art the balm of the wounded mind. Thy sanctuary is ever open to the miserable, inaccessible only to the unrighteous and impure. Thou beginnest on earth the temper of heaven. In thee the hosts of angels and blessed spirits eternally rejoice.

EXAMPLES OF LIVES OF DEVOTION.

The great and the worthy, the pious and the virtuous, have ever been addicted to serious retirement in order to devout meditation on God and His works. While the man of public spirit has recourse to solitude in order to form plans for the general good, the man of genius in order to dwell on his favourite themes, and the philosopher to pursue his discoveries, the good man seeks it in order to indulge in secret devotion, and to cherish holy aspirations after God. 'Isaac went out to meditate in the fields at evening tide.' David, amidst all the splendour

of royalty, often indulged in devout meditation on God; and our blessed Saviour himself, though He of all who ever lived on earth needed least the assistance of religious retreat, yet by His frequent practice has done it signal honour. Often were the garden, the mountain, and the silence of the night sought by Him for intercourse with Heaven. ‘When he had sent the multitude away, he went up into a mountain to pray.’

Well indeed would it be if men generally employed their moments of solitude in communion with God, instead of forming plans of imaginary bliss in the world. How much diviner, how much happier a thing life would then become!

ON THE CULTIVATION OF THE RELIGIOUS AFFECTIONS IN YOUTH.

Know,

Without star or angel for their guide,
Who worship God shall find Him. Humble love,
And not proud reason, keeps the door of Heaven :
Love finds admission where proud science fails.

What I shall first recommend is piety to God. With this I begin both as the foundation of good morals, and as a disposition particularly graceful and becoming in youth; to be void of it argues a cold heart, destitute of some of the best affections which belong to that age. Youth is the season of warm and generous

emotions. The heart should then spontaneously rise into the admiration of what is great, glow with the love of what is fair and excellent, and melt at the discovery of tenderness and goodness. Where can any object be found so proper to kindle those affections as the Father of the universe and the Author of all felicity ?

Unmoved by veneration, can you contemplate that grandeur and majesty which His works everywhere display ? Untouched by gratitude, can you view that profusion of good which, in this pleasing season of life, His beneficent hand pours around you ? Happy in the love and affection of those with whom you are connected, look up to the Supreme Being as the inspirer of all the friendship which has ever been shown you by others ; Himself your best and your first friend ; formerly the supporter of your infancy, and the guide of your childhood, now the guardian of your youth, and the hope of your coming years. View religious homage as a natural expression of gratitude to Him for all His goodness.

Consider it as the service of the God of your fathers ; of Him to whom your parents devoted you ; of Him whom, in former ages, your ancestors honoured, and by whom they are now rewarded and blessed in heaven. Connected with so many tender sensibilities of soul, let religion be with you not the cold and barren

offspring of speculation, but the warm and vigorous dictate of the heart.

DIALOGUE BETWEEN A FATHER AND HIS SON,
OR ASPIRATIONS AFTER GOD NATURAL TO
THE YOUNG.

A father was walking with his little son in the fields, and they beheld a ewe with its young one sporting and frisking about its mother. The boy rejoiced at the lovely sight, and after having looked for a long time at the sheep and the lamb, he said, 'The lamb goes by its mother like a child, but where is its father?'

'The lamb does not know a father, and will never know one,' was the reply.

The boy asked, 'Then will it always stay with its mother?'

The father answered, 'Only so long as it needs her milk for its support. As soon as it is able to eat grass it leaves its mother, and foregts her, and bends its head to the ground.'

'But what do the children of men?' asked the boy.

'Behold,' said the father, 'when you were born you lay in your mother's lap, and were fed at her breast, and you slumbered without consciousness for some months. Then your countenance brightened; you looked up from her bosom to smile in her face. This the lamb cannot do. A few months more and you

knew your mother from all others ; you uttered half-formed sounds, and stretched out your hands towards her. This also the lamb cannot do.

‘ Again some months elapsed, and you knew your father, and turned your little face from your mother towards him, and you said, “ Father and mother ! ” Behold this the lamb cannot do. It bends its head to the ground ; but you do not alone look upon the earth : you can lift your eyes to heaven.

‘ But behold,’ continued the father, ‘ the time shall be when this shall not content thee ; thou wilt demand to look through the heavens, seeking to find the countenance of one that dwelleth above, and thou shalt find it. Then will a third word be born in thy heart—the name of God, the word of life.’

ON THE SOCIAL AFFECTIONS.*

In the intercourse of social life, it is by little acts of watchful kindness, recurring daily and hourly—and opportunities of doing kindnesses, if sought for, are for ever starting up—it is by words, by tones, by gestures, by looks, that affection is won and preserved.

Man, like the generous vine, supported lives :
The strength he gains is from th’ embrace he gives.
On their own axis as the planets run,
Yet make at once their circle round the sun,

* A series of lessons connected with this subject will be found in the Second Book of this series—‘ Of the Duties men owe to one another.’

So two consistent motions act the soul;
And one regards itself, and one the whole.
Thus God and Nature link'd the general frame,
And bade self-love and social be the same.

Man not only possesses an intellectual, moral, and religious nature, but also a *social* nature. He was made for society. Just as his religious affections have God for their object, and yield delight and satisfaction to the soul, so his *social affections* have mankind for their object, and in their exercise impart that pleasure and joy which in their nature they are calculated to produce.

The social affections may be variously named, according to the particular objects by which they are elicited. Thus we have *connubial* affection, or that love which exists between the sexes relating to marriage; *conjugal* affection, or the love existing between husband and wife; *parental* affection, or the love of parents for their children; *filial* affection, or the love of children for their parents; *fraternal* affection, or brotherly love; affection for neighbours and friends; affection for one's country, which goes by the name of *patriotism*; and affection for mankind generally, or *philanthropic* love.

The cultivation of the social affections is a duty incumbent on all, as it respects the happiness of individuals and society, and its importance, especially in reference to the young, cannot be too strongly insisted on. Hence the vast

use that may be made of domestic training with this object in view. For whatever may be the efficiency of schools, the examples set in our homes must always be of much greater influence in cherishing and guiding the social affections of our future men and women. The home is the crystal of society—the nucleus of national character—and from that source, be it pure or tainted, issue the habits, principles, and maxims which govern public as well as private life. The nation comes from the nursery. Public opinion and social affections for the most part receive their first impulses at home, and the best philanthropy comes from the fireside. ‘To love the little platoon we belong to in society,’ says Burke, ‘is the germ of all public affections.’

From this little central spot the human sympathies may extend in an ever-widening circle until the world is embraced; for though true philanthropy, like charity, begins at home, assuredly it does not end there.

There is so little to redeem the dry mass of follies and errors from which the materials of this life are composed, that anything to love or to reverence becomes as it were the Sabbath for the mind, and is productive of

Those fond sensations, those enchanting dreams,
Which cheat a toiling world from day to day,
And form the whole of happiness they know.

The good effects of the social affections on general virtue and happiness admit of no dispute. Let us consider their effects on the happiness of him who possesses them, and the various pleasures to which they give him access. If he is master of riches or influence, they afford him the means of increasing his own enjoyment by relieving the wants or increasing the comforts of others. If he commands not these advantages, yet all the comforts which he sees in the possession of the deserving become in some sort his, by his rejoicing in the good which they enjoy. Numberless occasions open to him of indulging his favourite taste by conveying satisfaction to others. Often it is in his power in one way or other to soothe the afflicted heart, to carry some consolation into the house of woe. In the scenes of ordinary life, in the domestic and social intercourses of men, the cordiality of his affections cheers and gladdens him. Every appearance, every description of innocent happiness is enjoyed by him. Every native expression of kindness and affection among others is felt by him, even though he be not the object of it. In a circle of friends enjoying one another he is as happy as the happiest. In a word, he lives in a different sort of world from what the selfish man inhabits. He possesses a new sense that enables him to behold objects which the selfish cannot see. At the same time his enjoyments

are not of that kind which remain merely on the surface of the mind. They penetrate the heart; they enlarge and elevate, they refine and ennoble it. To all the pleasing emotions of affection they add the dignified consciousness of virtue. Children of men! men formed by nature to live and to feel as brethren! how long will ye continue to estrange yourselves from one another by competitions and jealousies, when in cordial union ye might be so much more blest? How long will ye seek your happiness in selfish gratifications alone, neglecting those purer and better sources of joy which flow from the affections and the heart?

THE SOCIAL AFFECTIONS EXEMPLIFIED.

CONNUBIAL AFFECTION.

Fly to the desert, fly with me!
Our Arab tents are rude for thee;
But oh! the choice what heart can doubt,
Of tents with love, or thrones without?

Then come! thy Arab maid will be
The loved and lone acacia-tree;
The antelope, whose feet shall bless
With their light sound thy loneliness.

Come! if the love thou hast for me
Is pure and fresh as mine for thee—
Fresh as the fountain under ground,
When first 'tis by the lapwing found!

But if for me thou dost forsake
Some other maid, and rudely break
Her worshipp'd image from its base,
To give to me the ruin'd place;

Then, fare thee well : I'd rather make
My bower in some icy lake,
When thawing suns begin to shine,
Than trust to love so false as thine.

FILIAL AFFECTION.

Many hundred years ago an eruption of a very violent kind took place in the mountain of Etna, destroying whole villages and thickening the air with falling cinders and ashes. The inhabitants of Sicily in the neighbourhood of the mountain fled for their lives, carrying with them the most valuable of their goods. Amongst these people, so careful of their wealth, were two young men who bore a very different burden on their backs. They carried only their aged parents, who by no other means could have been saved.

The conduct of these youths excited the highest admiration for their great affection, and they were ever afterwards held in the highest esteem by their neighbours.

When thou art feeble, old, and grey,
My healthy arm shall be thy stay,
And I will soothe thy pains away,
My mother.

And can I ever cease to be
Affectionate and kind to thee,
Who wast so very kind to me ?
My mother.

PHILANTHROPIC AFFECTION.

The blessed Jesus was kind and benevolent in all His conduct towards men. With what unwearied application does He labour to do men good, even in spite of themselves! What compassion does He show to them, and what readiness to help them! With what condescension and pity does He converse with the most despised, and how He endeavours to melt them with His love! What an example of true philanthropy do we find in Him; for His love to man had its origin in and was the outcome of His love to God. So our love must first come from God to man, but it must not rest and settle there, but must return again to God from whom it sprung. All creatures are, therefore, to be loved in and for God; so that the love of man, instead of taking anything from the love of God, will rather confirm and increase the same.

And now, Philanthropy! thy rays divine
Dart round the globe from Zembla to the line;
O'er each dark prison plays the cheering light,
Like northern lustres o'er the vaults of night.
With soft assuasive eloquence expands
Power's rigid heart, and opes his clenching hands;
Sends stern-eyed Justice to the dark domains,
If not to sever, to relax the chains;
Or guides awakened Mercy through the gloom,
And shows the prison, sister to the tomb!
Onward thou glidest! Disease and Death retire,
And murmuring demons hate thee and admire!

ON THE RIGHT CONDUCT OF THE WILL.

Is there one whom difficulties dishearten, who bends to the storm? He will do little. Is there one who *will* conquer? That kind of man never fails.

God made thee perfect, not immutable;
And good He made thee, but to persevere
He left it in thy pow'r; *ordained thy will,*
By nature free, not over-ruled by Fate
Inextricable, or strict necessity.

HUMAN life is a continued series of actions, and every *action* has some *motive* for its performance, which arises from comparing and judging, though these judgments are formed so rapidly as not to be noticed by the mind. Every rational, intelligent man knows that these motives determine him to act or not to act, and when the motive is sufficiently strong an act of body or mind follows. This *determination to do an act or not do it* is an exercise of that faculty of the mind called the *will*. Thus we *will* to admit certain ideas into our minds, we *will* to exert ourselves in recollection or attention, and at the same time the act of recollecting or attending is begun. We *will* to move our arm, or leg, or any particular finger, and instantly it is moved, and we feel that this energy of mind which we call will is the cause of the motion. But in what way, or by what means, the mind

operates upon itself so as to produce attention or recollection, or upon the muscles that move the several parts of the body so as to give motion to those muscles, we can neither conceive nor explain.

But while there are some things we *can* do, there are others we *cannot* do. We can walk, but we cannot fly. Those things it is in our power *to do* which depend upon our *will*, and from them proceed whatever may be called moral or immoral, virtuous or vicious, praiseworthy or blamable in our conduct. For no man is seriously blamed or praised for that, in the performance of which he is not considered as a free agent, that is, as one who had it in his power to do a thing or not to do it.

Every lad whose education has been properly conducted, whose ideas have been formed in accordance with the realities of life, knows that he must labour to earn the means of livelihood, that his efforts of labour must be guided by knowledge, and that the produce of his labour must be husbanded with care and enjoyed with discretion. Sensible of all this, he *wills* to avail himself of instruction in order to acquire knowledge, and to form habits of application and self-restraint; and every successful effort of his *will* encourages him to perseverance.

The freedom of the will is a matter of fact and experience of which the human mind is conscious, and which the language and behavi-

our of mankind in all ages prove that they did, and do, and must acknowledge. In all cases of conduct, in which I consider myself an accountable being, I *feel* that I have it in my power to do or not to do, to speak or be silent, to speak truth or falsehood, to do my duty or neglect it. And were I to speak and act as if such things did not seem to me to be in my power, the world would charge me with affectation or insanity.

It would paralyse all desire of excellence were we to believe that *the will is not free*. The conduct of the business of life, with its domestic rules, its social arrangements, and its public institutions, proceed upon the practical conviction that *the will is free*. Without this, where would be responsibility? and what the advantage of teaching, advising, preaching, reproof, and correction? What were the use of laws were it not the universal belief, as it is the universal fact, that men obey them or not very much as they individually determine? In every moment of our life conscience is proclaiming that our will is free. It is the only thing that is wholly ours, and it rests solely with ourselves, individually, whether we give it the right or the wrong direction. Our habits or our temptations are not our masters, but we are theirs. Even in yielding, conscience tells us we might resist, and that were we determined to master them, there would not be for that purpose a stronger reso-

lution than we know ourselves to be capable of exercising.

Even those persons, and they are but few, who in words deny the freedom of the will, do in the ordinary affairs of life speak and act like other people, making promises, giving advice, blaming certain actions as what ought not to have been done, and praising others as right and what ought to be done; thus in practice denying their own opinions and theories.

Instead, then, of discussing the useless question as to whether the will is free, it seems more becoming in us to follow the dictates of reason and common sense. All who do this must feel convinced that they may do or forbear to do certain things, when there is no physical, moral, or religious restraint operating upon them. We consider man to be a *free agent*, that he *wills to act or not to act*, that his *will is determined by the strongest motives*; that the *nature* of these motives and their *influence* depend upon the *state of his mind*, and the *intelligence and discipline imparted to it*, and through these on the *respect he feels for commands and prohibitions, arising from the laws of the Creator in nature and society*. We believe that man *can comprehend the nature of a law* and its *general application*, and the *consequences of obeying or disobeying it*; that he *can comprehend the truths of science, morals, and religion*, and that *he is required under certain penalties to govern himself by these*

truths, and that on this his moral accountability depends.

The government and control of the will is of the highest moment. Directed towards the enjoyment of the senses, the strong will may be a demon, and the intellect merely its debased slave; but directed towards good, the strong will is a king, and the intellect the minister of man's highest well-being. Hence the importance of instructing young persons to govern their inclinations and their wishes, and to determine their wills and their choice of things not by humour and wild fancy, but by the dictates of reason. Some persons even in their mature years can give no other account why they choose and determine to do this or that but because they have a fancy for it and they will do it. 'I will because I will' serves instead of all other reasons. And in the same manner they account for their refusal or dislike of anything. 'I hate to do this thing, I will not go to this place nor do that work, I am resolved against it,' they say, and all from mere humour. This is conduct very unbecoming a reasonable creature, and this folly should be corrected betimes in early life, since God has given us understanding and reason to be the guide of our will, and to direct our choice in all our actions.

ANECDOTES CONCERNING THE POWER OF
THE WILL.

A certain good man was accustomed to say, 'Whatever you wish that you are; for such is the force of our *will*, joined to the Divine, that whatever we wish to be, seriously and with a true intention, that we may become. No one ardently wishes to be submissive, patient, modest, or liberal who does not become what he wishes.'

It is *will*—force of purpose—that enables a man to do or be whatever he sets his mind on being or doing.

'The longer I live,' says Buxton, 'the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—a strong will—a purpose once fixed, and then, death or victory. That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities will make a two-legged creature a man without it.'

Charles IX. of Sweden was a firm believer in the power of energy even in his youth. Laying his hand on the head of his youngest son when engaged in a difficult task, he exclaimed, 'He shall do it! he shall do it!'

It is related of a young French officer, that he used to walk about his apartment, exclaim-

ing, 'I will be Marshal of France and a great general.' His ardent desire was the presentiment of his success; for the young officer did, by extraordinary courage and perseverance, become a distinguished commander, and he died a Marshal of France.

One of Napoleon's maxims was that 'The truest wisdom is a resolute determination.' His life, beyond most others, vividly showed what a powerful and unscrupulous will could accomplish.

The strength of the character of the celebrated Suwarrow lay in his power of *willing*, and like most resolute persons, he preached it up as a system. 'You can only half *will*,' he would say to people who failed. He would, like Richelieu and Napoleon, have the word 'impossible' banished from the dictionary. 'I don't know,' 'I can't,' and 'impossible' were words which he detested above all others. 'Learn! Do! Try!' he would exclaim; and his biographer has said of him, that in his practice he furnished a remarkable illustration of what he taught.

'Where there is a will there is a way,' is an old and true saying. He who resolves to do a thing, by that very resolution often scales the barrier to it and secures its achievement.

The story is told of a working carpenter, who was observed one day planing a magistrate's bench, which he was repairing with more than

usual carefulness, and when asked the reason, he replied, 'Because I wish to make it easy against the time when I come to sit upon it myself.' He set to work, laboured most courageously, attained wealth and influence, and, singularly enough, actually lived to sit upon that very bench as a magistrate.

We have faith in old proverbs full surely,
 For Wisdom has traced what they tell,
 And Truth may be drawn up as purely
 From them as it may from 'a well.'

Let us question the thinkers and doers,
 And hear what they honestly say,
 And you'll find they believe, like bold wooers,
 In 'Where there's a will there's a way.'

Prescribe no positive laws to the will: for thou mayest
 be forced to-morrow to drink the same water thou despisest
 to-day.

Our voluntary service God requires,
Not our necessitated; such with Him
 Finds no acceptance, nor can find; for how
 Can hearts, not free, be tried whether they serve
 Willing or no, who will but what they must
 By destiny, and can no other choose?

To commit the execution of a purpose to one whose will
 is opposed to it, is to employ but one-third of the man: his
 heart and his head are against you. You have commanded
 only his hands.

ON THE RIGHT CONDUCT OF THE ACTIONS.

There is no action of man in this life which is not the beginning of so long a chain of consequences as that no human providence is high enough to give a prospect to the end.

How far that little candle throws his beams!
So shines a bad deed in a naughty world.
Heaven doth with us as we with torches do:
Not light them for themselves; for if our vices
Did not go forth of us, 'twere all alike
As if we had them not.

IN this lesson our object is to show the immense importance of a right course of conduct as it respects, first the individual, and second as influencing the minds and characters of others.

ACTIONS AS RELATING TO OURSELVES.

An able writer in addressing the young on the first part of our subject says:—‘As soon as you are capable of reflection, you must perceive that there is a right and a wrong in human actions. You see that those who are born with the same advantages of fortune are not all equally prosperous in the course of life. While some of them, by wise and steady conduct, attain distinction in the world, and pass their days with comfort and honour, others of the same rank, by mean and vicious behaviour,

forfeit the advantages of their birth, involve themselves in much misery, and end in being a disgrace to their friends, and a burden on society. Early, then, may you learn that it is not on the external condition in which you find yourselves placed, but on the part which you are to act, that your welfare or unhappiness, your honour or infamy, depends. Now, when beginning to act that part, what can be of greater moment than to regulate your plan of conduct with the most serious attention before you have yet committed any fatal or irretrievable errors. The Author of your being hath enjoined you to ‘take heed to your ways, to ponder the paths of your feet, to remember your Creator in the days of your youth.’ He has decreed that they only ‘who seek after wisdom shall find it, that fools shall be afflicted because of their transgressions, and that whoever refuseth instruction, shall destroy his own soul;’ and the wisest of men, in delivering his dying charge to his son, speaks in words which every young person ought to consider as addressed to himself—‘Solomon, my son, know thou the God of thy fathers, and serve him with a perfect heart and with a willing mind. For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him he will be found of thee, but if thou forsake him he will cast thee off for ever.’ By

listening to these admonitions and tempering the vivacity of youth with a proper mixture of serious thought, you may ensure cheerfulness for the rest of life; but by delivering yourselves up to present giddiness and levity, you lay the foundation of lasting heaviness of heart.

Let not, then, the season of your youth be barren of improvements so essential to your future felicity and honour. Now is the seed-time of life, and according to 'what you sow you shall reap.' Your character is now, under Divine assistance, of your own forming, your fate is in some measure put into your own hands. Your nature is as yet pliant and soft. Habits have not established their dominion. The world has not had time to debase your affections. All your powers are vigorous and free, and whatever impulse you now give to your desires and passions, the direction is likely to continue. Consider, then, the employment of this important period as the highest trust which shall ever be committed to you, as in a great measure decisive of your happiness in time and in eternity.

Having thus shown the importance of good conduct and right actions, as it respects your own comfort and happiness, let us consider in the *second* place the indirect influence of your actions and life on the minds and characters of others.

ACTIONS AS RELATING TO OTHERS.

There is something solemn and awful in the thought that there is not an act done or a word uttered by a human being but carries with it a train of consequences the end of which we may never trace ; not one but, to a certain extent, gives a colour to our life, and insensibly influences the lives of those about us. The good deed or word will live, but so will the bad ; and no person is so insignificant as to be sure that his example will not do good on the one hand or evil on the other.

No man's acts die utterly, and though his body may resolve into dust and air, his good or his bad deeds will still be bringing forth fruit after their kind, and influencing future generations for all time to come. It is in this momentous and solemn fact that the great peril and responsibility of human existence lies.

Mr. Babbage has so powerfully expressed this idea in a noble passage in one of his writings, that we here venture to quote his words:— 'Every atom,' he says, 'impressed with good or ill, retains at once the motions which philosophers and sages have imparted to it, mixed and combined in ten thousand ways with all that is worthless and base. The air itself is one vast library, on whose pages are written for ever all that man has ever said or whispered.

There, in their immutable, but unerring characters, mixed with the earliest as well as the latest sighs of mortality, stand for ever recorded vows unredeemed, promises unfulfilled, perpetuating in the united movements of each particle the testimony of man's changeful will. But if the air we breathe is the neverfailing historian of the sentiments we have uttered, earth, air, and ocean are in like manner the eternal witnesses of the acts we have done; the same principle of the equality of action and reaction applies to them. No motion impressed by natural causes or by human agency is ever obliterated. If the Almighty stamped on the brain of the first murderer the indelible and visible mark of his guilt, He has also established laws by which every succeeding criminal is not less irrevocably chained to the testimony of his crime; for every atom of his mortal frame, through whatever changes its severed particles may migrate, will still retain, adhering to it through every combination, some movement derived from that very muscular effort by which the crime itself was perpetrated.'

Thus every act we do or word we utter, as well as every act we witness or word we hear, carries with it an influence which extends over and gives a colour not only to the whole of our future life, but makes itself felt upon the whole frame of society. We may not, and indeed cannot, possibly trace the influence working

itself into action, in its various ramifications, amongst our children, our friends, or associates, yet there it is assuredly working on for ever.

And herein lies the great significance of setting forth a good example, a silent teaching which even the poorest and least significant person can practise in his daily life.

Example is one of the most potent instructors, though it teaches without a tongue. It is the practical school of mankind, working by action, which is always more forcible than words. Good advice has its weight, but without the accompaniment of a good example it is of comparatively small influence; and it will be found that the common saying of 'Do as I say, not as I do,' is usually reversed in the actual experience of life. All persons are more or less apt to learn through the eye rather than the ear. This is especially the case in early youth, when the eye is the chief inlet of knowledge. Whatever children see they unconsciously imitate. Hence a wise man was accustomed to speak of his children as his 'future state.' Even the mute action and unconscious look of a parent may give a stamp to the character which is never effaced; and who can tell how much evil has been stayed by the thought of some good parent whose memory their children may not sully by the commission of an unworthy deed, or the indulgence of an impure thought. The veriest trifles thus become of importance in *influencing the characters of men.*

ILLUSTRATIONS OF THE INFLUENCE OF ACTIONS IN THE FORMATION OF CHARACTER.

We have said that example in conduct, even in apparently trivial matters, is of no light moment, inasmuch as it is constantly becoming interwoven with the lives of others, and contributing to form their natures for better or for worse. The following instances are intended to illustrate this truth, and to impress more deeply on the minds of our young readers the vast importance of right conduct, even in the most insignificant concerns of life. From these eminent examples they will see not only how actions, but even a word or a look, may influence for good the minds and characters of others.

Fowel Buxton, when occupying an eminent and influential station in life, wrote to his mother, 'I constantly feel, especially in action and exertion for others, the effects of principles early implanted by you in my mind.' He was always ready to acknowledge the powerful influence exercised upon the formation of his character in early life by the example of the Gurney family. 'It has given a colour to my life,' he used to say. Speaking of his success at the Dublin University, he confessed, 'I can ascribe it to nothing but my Earlham visits.' It was from the Gurneys he 'caught the infection' of *self-improvement*.

Lord Langdale, looking back upon the admirable example set him by his mother, declared, 'If the whole world were put into one scale, and my mother into the other, the world would kick the beam.'

Francis Horner, speaking of the advantages to himself of direct personal intercourse with high-minded intelligent men, said, 'I cannot hesitate to decide that I have derived vast improvement from them—more than from all the books I have read.'

Lord Shelburne, when a young man, paid a visit to the venerable Malesherbes, and was so much impressed by it, that he said, 'I have travelled much, but I have never been so influenced by personal contact with any man; and if ever I accomplish any good in the course of my life, I am certain that the recollection of M. de Malesherbes will animate my soul.'

Those who knew the late John Stirling intimately have spoken of the beneficial influence which he exercised on all with whom he came into personal contact. Mr. Trench says of him, 'It was impossible to come in contact with his noble nature without feeling oneself in some measure *ennobled* and lifted up.'

Dr. Arnold was a noble and cheerful worker, throwing himself into the great business of his life with his whole heart and soul. It is stated, in his admirable biography, 'the most remarkable thing in the Laleham circle was the won-

derful healthiness of tone which prevailed there. Every pupil was made to feel that there was a work for him to do, that his happiness as well as his duty lay in doing that work well. Hence an indescribable zest was communicated to a young man's feelings about life, and a deep respect and ardent attachment sprang up towards him who had taught him to value life and his ownself, and his work and mission in the world.' Arnold trained many valuable men for public life, and the gallant Hodson, one of his pupils, writing home, thus spoke of his revered master :—' The influence he produced has been most striking and lasting in its effects. It is felt even in India. I cannot say more than *that*.'

Sir John Sinclair, who has been characterised as the most indefatigable man in Europe, threw his personal energy into every work in which he was engaged, rousing the inert, stimulating the idle, encouraging the hopeful, and working with all. To the last this great man worked on usefully and cheerfully, setting a great example for his family and for his country. A great patriot, with magnificent powers of work, he nobly did his duty to his country, yet he was not neglectful of his own household and home. His sons and daughters grew up to honour and usefulness, and it was one of the proudest things Sir John could say, when verging on his eightieth year, that he had lived to see seven sons grow up, not one of whom had incurred a debt he

could not pay, or caused him a sorrow that could have been avoided.

It is not only a series of good actions pursued through life, as exemplified in the cases noticed, that influence others for good. As we have already remarked, the most trivial act, look, and word sometimes produce very important and great influence for good in the minds of men. 'A kiss from my mother,' said West, 'made me a painter.'

Haydn's genius was first fired by Handel. Hearing him play, Haydn's ardour for musical composition was excited, and but for this circumstance he himself believed that he never would have written the 'Creation.' Scarlatti was another of Handel's ardent admirers, following him all over Italy. Afterwards, when speaking of the great master, he would cross himself in token of admiration.

Speaking of the influence of words, it was a remark of the famous Dr. Sydenham, that everybody, some time or other, would be better for having spoken to a good man.

Dr. Guthrie, the apostle of the Ragged School movement, in speaking of the way in which a man's destiny may be determined by very trifling circumstances, says:—'I was first led to take an interest in ragged schools by a picture representing John Pounds, a cobbler in Portsmouth, taking pity on the multitude of poor ragged children left to go to ruin in the streets.

In looking at this picture I felt ashamed of myself, and felt reprovèd for the little I had done.'

Good books, like kind words, have their beneficial influences. A book containing the life of a true man is full of precious seed. It is a still living voice ; it is an intellect. Such a book never ceases to exercise an elevating and ennobling influence. No young man can rise from the perusal of such lives as those of Buxton and Arnold without feeling his mind and heart made better, and his best resolves invigorated. Franklin was accustomed to attribute his usefulness and eminence to his having early read Cotton Mather's 'Essays to do Good,' a book which grew out of Mather's own life. Samuel Drew avers that he framed his life, and especially his business habits, after the model left on record by Benjamin Franklin. Loyola, when a soldier, and laid up by a dangerous wound in his leg, asked for a book to divert his thoughts. The 'Lives of the Saints' was brought to him, and its perusal so inflamed his mind that he determined to devote himself to the founding of a religious order. Luther, in like manner, was inspired to undertake the great labours of his life by a perusal of the 'Life and Writings of John Huss.' Many examples of a similar description might be given to show how a book containing a noble exemplar of life, taken up at random, has been known to call forth such

energies as have produced the most important results for the good of individuals and society.

We have, in the above examples, endeavoured to show to our young readers how a man, by what he does, even in matters which appear of the least importance, exerts an influence over the minds and characters of others, and we trust that such examples will lead them seriously to reflect on the responsibility they are under in possessing such influence, and lead them to pursue such conduct and to live such lives as shall be for their own happiness, exercise a happy influence on others, and glorify the great Creator of their being.

ON PRUDENCE.

Who buys a minute's mirth, to wail a week?
 Or sells eternity, to get a toy?
 For one sweet grape, who will the vine destroy?
 Or what fond beggar, but to touch the crown,
 Would with the sceptre straight be stricken down?

That your integrity, however, may be perfect, you must possess prudence, thus avoiding all those irregularities of life, any one or other of which is sufficient to draw you swiftly or slowly into falsehood, robbery, connivance in wrong, and general infidelity to the interests of yourself and others. Few things are of more importance to be known and remembered by all men, and especially by the young, than that crime, for

the most part, begins with things that are scarcely to be called criminal—begins with little acts of imprudence, of which it is but the unhappy results that, like the meshes of a net that catches fish or birds, they draw their victims to destruction. When you see about you thousands of innocent and well-disposed youths of either sex, do not imagine that any of them are secured by all their present innocence, or by all the goodness of their present dispositions, against future evils. Among the wicked whom you see, there are thousands who never would have fallen into crime, had crime at first presented itself in any of its gigantic and more hideous shapes. No ; it came as an insignificant thing ; it crept, not strode ; it whispered, and not roared ; it came playfully, and was covered with flowers, and not arrayed in flames of fire ; it came like a lamb, that only wantoned beyond its bounds, and not with the fury of a lion, seeking after a feast of blood. It came only as imprudence—small imprudence—but it so entangled the object to which it came that, step by step, it finally drew after it its prey, and turned the innocent and well-disposed into criminals of the very sort that had once been the objects of their contempt or horror, and whom they, in the pride of their innocence and youth, thought it impossible for them to imitate.

Found, therefore, your integrity upon the

rock of prudence, and remember that whatever other sorts of knowledge you may possess, if you want prudence you will be led into much inconvenience, often into misery, and make but a contemptible figure in the world. Rules of prudence are necessary at all times, and upon all occasions, more particularly so in some of the serious occurrences of life.

Be prudent, therefore, in the use of all things that the Creator has designed for your good, and which, if properly used by you, will tend to your present and future happiness.

AN ENQUIRING YOUTH AND A PRUDENT OLD MAN.

You are old, Father William, the young man cried,
The locks which are left you are gray ;
You are hale, Father William, a hearty old man :
Now tell me the reason, I pray.

In the days of my youth, Father William replied,
I remember'd that youth would fly fast,
And abused not my health and my vigour at first,
That I never might need them at last.

You are old, Father William, the young man cried,
And pleasures with youth pass away ;
And yet you lament not the days that are gone :
Now tell me the reason, I pray.

In the days of my youth, Father William replied,
I remember'd that youth could not last ;
I thought of the future, whatever I did,
That I never might grieve for the past.

You are old, Father William, the young man cried,
And life must be hastening away ;
You are cheerful, and love to converse upon death :
Now tell me the reason, I pray.
I am cheerful, young man, Father William replied ;
Let the cause thy attention engage :
In the days of my youth I remember'd my God !
And He hath not forgotten my age.

ON CAUTIOUSNESS.

Things done well,
And with a care, exempt themselves from fear :
Things done without example, in their issue
Are to be fear'd.

Life is so full of accidents and uncertainties, that we can never be said to be free from danger, so that it becomes a duty to exercise cautiousness, and to guard ourselves as far as possible against the most visible and threatening ills which lie in ambush around us. Although it is impossible for us always to avoid danger, and it may be unreasonable and unmanly to be always in fear of that which it is not in our power to prevent, still we should always be solicitous to secure our safety as far as we can. If we look around us, we see every day of our lives the advantages of cautiousness. There are some positions in life in which caution is required more than in others, and the *young* especially, being exposed to the greatest dangers, should early learn the practice of this virtue. Cautiousness, then, becomes us under all cir-

cumstances, and at all times, and we shall generally be happy or unhappy in proportion as we are careful or neglectful.

For the due culture of cautiousness, we should carefully remember the instances in which we have suffered in character, health, or purse, from not looking well into things we have done, said, or written. If this rule be adopted, we shall often be led into such reflections as these:—‘I should have been much better had I only made that inquiry, easily made before doing such a thing; had I not allowed myself to be led away by such a person, or had I heeded such a friend, or resisted such a passion which did me harm to gratify it: I should have had so much more saved against to-morrow than I have if I had exercised more consideration.’

In all our transactions with mankind, even in the most private and humble life, we should have special regard how and with whom we trust ourselves. Men in this respect ought to look cautiously upon each other, and to keep themselves under a secure guard, and in a continual posture of defence, particularly upon any treaties of importance; the securities on both sides ought to be strictly considered, and each should act with so cautious a view to their own interest, as never to pledge or part with that which is the very essence and basis of their safety and well-being.

THE SCHOOLBOYS WHO WANTED
CAUTIOUSNESS.

‘Pick your road, my boys; pick your road! If you would enjoy good health, feel at ease, and be respected by those around you—if you would be happy, and make others happy too, pick your road, my boys; pick your road!’

When I was at school, an invitation arrived for half a dozen of us to spend a happy day at a lady’s house a few miles distant. You may be sure that we soon had on our best clothes, and were ready for the start. ‘Pick your road, my boys!’ said our master. So we promised to pick our road, and set merrily out. At last we came to a spot where the road divided, and three of us determined to keep the lane, while the others were equally disposed to take the road across the fields.

The lane that we three untidy young rogues had chosen was a terribly muddy one; so that, what with our fun and our carelessness, and our neglecting to pick our road, we were soon spattered up to the neck; our trousers were wofully disfigured, and our shoes nearly filled with water. Still we went laughing on. There is, however, some difference between laughing ourselves and being laughed at by others; and so we found it: for, as soon as we met our companions at the end of the lane, they had fine sport at our expense. The

lady to whose house we had been invited was offended, for we could not avoid dirtying her clean room; and the young people who were invited to meet us kept at a distance from us, to avoid us. It was clear that all were ashamed of us—as well they might be, for we were nearly ashamed of ourselves. To us it was a very miserable day, however agreeable it might have been to our companions. We returned to school, and were scolded by our master, and were confined the next day within doors by severe colds. Thus were we punished for our want of cautiousness in not picking our road.

ON DISCRETION.

The greatest parts, without discretion, may be fatal to their owner. Without discretion, learning is pedantry, and wit impertinence, and virtue itself looks like weakness.

Discretion does not only show itself in words, but in all the circumstances of action; and is like an under-agent of Providence, to guide and direct us in the ordinary concerns of life.

There are many more shining qualities in the mind of man, but there is none so useful as discretion. It is this, indeed, which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them.

Nor does discretion only make a man the

master of his own parts, but of other men's. The discreet man finds out the talents of those he converses with, and knows how to apply them to proper uses. Accordingly, if we look into particular communities and societies of men, we may observe that it is the discreet man, not the witty, nor the learned, nor the brave, who guides the conversation and gives measures to the society.

Though a man has all other perfections, and wants discretion, he will be of no great consequence in the world ; but if he has this single talent in perfection, and but a common share of others, he may do what he pleases in his particular station of life.

At the same time, I think discretion the most useful talent a man can be master of ; I look upon cunning to be the accomplishment of little, mean, ungenerous minds. Discretion points out the noblest ends to us, and pursues the most proper and laudable methods of attaining them. Cunning has only private, selfish aims, and sticks at nothing which may make them succeed. Discretion has large and extended views, and, like a perfectly-formed eye, commands a whole horizon. Cunning is a kind of shortsightedness, that discovers the minutest objects which are near at hand, but is not able to discern things at a distance. Discretion is the perfection of reason, and a guide to us in all the duties of life. Cunning is a kind

of instinct that looks only after our immediate interest and welfare. Discretion is only found in men of strong sense and good understandings. Cunning is often to be met with in brutes themselves, and in persons who are the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men in the same manner as vivacity is often mistaken for wit, and gravity for wisdom.

THE DISCRETION OF THE DUKE OF WELLINGTON.

The discretion of a man is most strikingly seen in the conduct of his business transactions. A fine example of this kind is to be noted in the life of the Duke of Wellington. Shortly after the battle of Assaye, one morning the Prime Minister of the Court of Hyderabad waited upon him for the purpose of privately ascertaining what territory and what advantages had been reserved for his master in the treaty of peace between the Mahratta princes and the Nizam. To obtain this information, the minister offered the general a very large sum—considerably above 100,000*l*. Looking at him quietly for a few seconds, Sir Arthur said, ‘It appears then that you are capable of keeping a secret?’ ‘Yes, certainly,’ replied the minister. ‘*Then so am I,*’ said the English general smiling, and bowed the minister out.

It was to Wellington's great honour that, though uniformly successful in India, and with the power of earning in such modes as this enormous wealth, he was not so corrupt or indiscreet as to add a farthing to his fortune, and returned a comparatively poor man. A similar discretion, as well as high integrity, characterised his noble relative, the Marquis of Wellesley, who on one occasion positively refused a present of 100,000*l.*, proposed to be given him by the Directors of the East India Company, on the conquest of Mysore. 'It is not necessary,' said he, 'for me to allude to the independence of my character and the proper dignity attaching to my office; other reasons besides these important considerations lead me to decline this testimony, which is not suitable to me.' And the Marquis's resolution to refuse the present remained unalterable.

ON MODERATION.

With passions unruffled, untainted with pride,
By reason my life let me square;
The wants of my nature are cheaply supplied,
And the rest are but folly and care.
How vainly, through infinite trouble and strife,
The many their labours employ;
Since all that is truly delightful in life
Is what all, if they please, may enjoy.

The active mind of man seldom or never rests satisfied with its present condition. Sensible of

deficiency in its state, it is ever sending forth the fond desire, the aspiring wish after something beyond what is enjoyed at present. Happy if these latent remains of our primitive state serve to direct our wishes towards their proper destination, and to lead us into the path of true bliss.

But in this dark and bewildered state, the aspiring tendency of our nature unfortunately takes an opposite direction, and feels a very misplaced ambition. The flattering appearances which here present themselves to sense, the pleasures which we imagine the world capable of bestowing, fill up the ultimate wish of most men. These are the objects which engross their solitary musings, and stimulate their active labours; which warm the breast of the young, animate the industry of the middle-aged, and often keep alive the passions of the old until the very close of life.

Assuredly there is nothing unlawful in our wishing to be freed from whatever is disagreeable, and to obtain a fuller enjoyment of the comforts of life. But do you imagine that all are happy who have attained to those summits of distinction, towards which your wishes aspire? Alas! how frequently has experience shown, that where roses were supposed to bloom, nothing but thorns and briars grew. Reputation, riches, beauty, grandeur, nay royalty itself, would many a time have been gladly

exchanged by the possessors for that more quiet and humble station with which you are now dissatisfied. With all that is splendid and shining in the world, it is decreed that there should mix many deep shades of woe. On the elevated situations of fortune the great calamities of life chiefly fall. There the storm spends its violence, and there the thunder breaks, while, safe and unhurt, the inhabitants of the vale remain below. Retreat, then, from those vain and pernicious excursions of extravagant desire. Satisfy yourselves with what is moderate, rational, and attainable. Train your minds to moderate views of human life and human happiness. Remember and admire the wisdom of Agur's petition—'Remove far from me vanity and lies. Give me neither poverty nor riches. Feed me with food convenient for me, lest I be full and deny Thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.'

THE LADY IN AN ALMSHOUSE: A STORY
OF MODERATION.

In a late visit to an almshouse, we found a remarkable example of moderation and resignation in one of the inmates. Mrs. Bett had been brought up in comfort by an uncle and aunt, who were in good circumstances, but lived in a moderate and rational style. Reared

under the care of this worthy man, the niece at length married. In the course of fifteen years she lost her uncle, her aunt, and her husband. She was left destitute, but supported herself comfortably by her own exertions, and retained the esteem of her numerous friends. Thus she passed her life in cheerfulness for ten years. At the end of that time, her humble lodging took fire from an adjoining house in the night, and she escaped by leaping from the chamber window. In consequence of the injury sustained from this leap, her right arm was amputated and her right leg became entirely useless. Her friends were very kind and attentive, and for a short time she consented to live on their bounty ; but aware that the claims on private charity are very numerous, she being a person of moderate desires, and possessing the independence of a strong mind, resolved to avail herself of the public provision for the helpless poor. The name of almshouse had nothing terrifying or disgraceful to *her*, for she had been taught that *conduct* is properly the only thing which makes a human being respectable or the reverse. She, therefore, went to the almshouse with a heart full of thankfulness to the Giver of all things, and she lived a patient, pious, and cheerful life. She instructed the young, sympathised with the old, and made herself delightful to all by her various knowledge and entertaining conversation. Her

character reflected dignity on her situation, and those who visited the institution always came away with sentiments of respect and admiration for this voluntary resident of the almshouse.

ON CONTENTMENT.

Without content, we shall find it almost as difficult to please others as ourselves.

It is the mind that maketh good or ill,
That maketh wretched or happy, rich or poor ;
For some, that hath abundance at their will,
Hath not enough, but want in greatest store ;
And others, that hath little, ask no more,
But in that little is both rich and wise.

Contentment produces a kindly influence on the soul of man in respect to every being to whom he stands related.

It extinguishes all murmur, repining, and ingratitude towards that Being who has allotted him his part to act in this world. It destroys all inordinate ambition, and every tendency to corruption, with regard to the community in which he is placed ; it gives sweetness to his conversation, and a perpetual serenity to all his thoughts.

Among the many methods which might be made use of for acquiring this virtue, I shall mention only the two following :—

First, a man should always consider how much he has more than he wants. I am wonderfully pleased with the reply which Aristip-

pus made to one who condoled with him upon the loss of a farm. 'Why,' said he, 'I have three farms still, and you have but one, so that I ought rather to be afflicted for you than you for me.' On the contrary, foolish men are more apt to consider what they have lost than what they possess, and to fix their eyes upon those who are richer than themselves, rather than those who are under greater difficulties. All the real pleasures and conveniences of life lie in a narrow compass, but it is the humour of mankind to be always looking forward, and straining after one who has got the start of them in wealth and honour.

This ridiculous chase after imaginary pleasures cannot be sufficiently exposed, as it is the great source of all those evils which generally undo a nation. Let a man's estate be what it may, he is a poor man if he does not live within it; and naturally sets himself to sale to any one that can give him his price.

In the second place, every one ought to reflect how much more unhappy he might be than he really is. I like the saying of an old philosopher, who, after having invited some of his friends to dine with him, was ruffled by a person that came into the room in a passion and threw down the table that stood before them. 'Every one,' says he, 'has his calamity, and he is a happy man that has no greater than this.'

In short, content is equivalent to wealth, and luxury to poverty ; or, to give the thought a more agreeable turn, 'Content is natural wealth,' says Socrates ; to which I shall add, Luxury is artificial poverty. I shall, therefore, in concluding these reflections, recommend to the consideration of those who are always aiming at superfluous enjoyments an excellent saying of Bion, the philosopher, namely, 'that no man has so much care as he who endeavours after the most happiness.'

THE SECRET OF BEING ALWAYS SATISFIED.

A certain Italian bishop was remarkable for his happy and contented disposition. He met with much opposition and encountered many difficulties in his journey through life ; but it was observed that he never repined at his condition, or betrayed the least degree of impatience. An intimate friend of his, who highly admired the virtue, which he thought it impossible to imitate, one day asked the prelate if he could communicate the secret of being always satisfied. 'Yes,' replied the good old man, 'I can teach you my secret, and with great facility. It consists in nothing more than in making a right use of my eyes.' His friend begged him to explain himself. 'Most willingly,' returned the bishop. 'In whatever state I am, I first of all look up to heaven, and

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reflect that my principal business here is to get there. I then look down upon the earth, and call to mind that when I am dead I shall occupy but a small space of it. I then look abroad into the world, and observe what multitudes there are who in every respect are less fortunate than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to be discontented to repine, or to complain.'

ON PATIENCE.

Patience,
Of whose soft grace I have her sovereign aid,
And rest myself content.

How poor are they that have not patience!
What wound did ever heal but by degrees?

Progress of the best kind is comparatively slow. Great results cannot be achieved at once, and we must be satisfied to advance in life as we walk, step by step. We must sow before we can reap, and often have to wait long, content meanwhile to look patiently forward in hope; the fruit best worth waiting for often ripening the slowest. It is indeed marvellous what patience and continuous exertion will accomplish, even in the commonest things. It may seem a simple affair to play upon a violin, yet what a long and patient practice it requires. Giardini, who was asked by a youth how long

it would take to learn it, replied, ‘ Twelve hours a day for twenty years together.’ We have indeed but to glance at the biographies of great men to find that the most distinguished among them, in every department, owe their success in a great measure to their patient industry. The men who have most moved the world have not been so much men of genius, strictly so called, as men of untiring, patient perseverance ; not so often the gifted or those possessing bright and shining qualities, as those who have applied themselves diligently and patiently to their work, in whatsoever line that might lie. Labourers for the public good especially have to work long and patiently, often uncheered by the prospect of immediate recompense or result. The seeds they sow sometimes lie hidden under the winter snow, and before the spring comes the husbandman may have gone to his rest.

Many are the proverbs which testify to the value of this virtue. ‘ Time and patience,’ says the Eastern proverb, ‘ change the mulberry leaf to satin.’ De Maistre says ‘ that to know how to wait is the great secret of success.’ Let then our youth especially be incited to patient, persevering industry, even under the most difficult and trying circumstances of life, inspired by the thought that it is the only sure path by which success can be attained.

THE COUNT DE BUFFON AN EXAMPLE OF
PATIENCE.

The career of the Count de Buffon presents a most remarkable illustration of the power of patient industry, as well as of his own saying that 'Genius is patience.' Notwithstanding the great results achieved by him in natural history, Buffon when a youth was regarded as of mediocre talents. His mind was slow in forming itself, and slow in reproducing what it had acquired. He was also constitutionally indolent, and being born to good estate, it might be supposed that he would indulge his liking for ease and luxury. Instead of which, he early formed the resolution of denying himself pleasure, and devoting himself to patient study and self-culture.

For forty years of his life Buffon worked every morning at his desk from nine till two, and again in the evening from five till nine. His patience and diligence were so continuous and so regular that they became habitual. His biographer has said of him, 'Work was his necessity, his studies were the charm of his life, and towards the last term of his glorious career he frequently said that he still hoped to be able to consecrate to them a few more years.' He was a most patient, conscientious worker, always studying to give the reader his best thoughts, expressed in the very best manner.

He was never wearied with touching and re-touching his compositions, so that his style may be pronounced almost perfect. He wrote one of his greatest works not fewer than eleven times before he was satisfied with it, although he had thought over the work about fifty years. It ought also to be added, as a further proof of his patient endurance, that Buffon wrote and published all his great works while afflicted with one of the most painful diseases to which the human frame is subject.

ON RESIGNATION.

There is no flock, however watched and tended,
But one dead lamb is there;
There is no fireside, howsoe'er defended,
But has one vacant chair.

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel, for her children crying,
Will not be comforted.

Let us be patient! these severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapours;
Amid these earthly damps,
What seem to us but sad, funereal tapers
May be heaven's distant lamps.

Resignation to the will of God is true magnanimity. But the sure mark of a base spirit is

to struggle against and to censure the order of Providence. True, the darts of adverse fortune are always levelled at our heads. Some reach ourselves, and some fly to wound our neighbours. The winter brings cold, and we freeze. The summer returns with heat, and we melt. The inclemency of the weather disorders our health, and we are sick. Here we are exposed to wild beasts, and there to men more savage than the beasts; and if we escape the inconveniences and dangers of the air and the earth, there are perils by water and perils by fire. This established course of things it is not in our power to change; but it is in our power to assume such a greatness of mind as becomes wise and virtuous men, and as may enable us to encounter the accidents of life with resignation, and to conform ourselves to the order of Nature, who governs her great kingdom, the world, by continual mutations. Let us submit to this order; let us be persuaded that whatever does happen ought to happen, and never be so foolish as to expostulate with Nature.

The best resolution we can take is to suffer what we cannot alter, and to pursue without repining the road which Providence, who directs everything, has marked out to us; for it is enough to follow, and he is but a bad soldier who sighs and marches with reluctance. We must receive the orders with spirit and cheerfulness,

and not endeavour to slink out of the post which is assigned us in this beautiful disposition of things, whereof even sufferings make a necessary part. Let us address ourselves to God, who governs all, as Cleanthes did in those admirable verses :—

Parent of nature ! Master of the world !
Where'er Thy providence directs, behold
My steps with cheerful resignation turn.
Fate leads the willing, drags the backward on :
Why should I grieve, when grieving I must bear ;
Or take with guilt, what guiltless I might share ?

RABBI MEIR, OR THE MAN OF RESIGNATION.

Rabbi Meir sat during the whole of the Sabbath-day in the public school instructing the people. He was learned, wise and just, and was much beloved.

During his absence from his house two sons died. They were youths of great promise, and the father's heart was set on them.

Their mother, full of sorrow, bore the dead bodies of her sons to her bedchamber, laid them upon the bed, spread a white covering on them, and fell down at their feet to pray.

In the evening Rabbi Meir came home. 'Where are my two sons?' he said. 'They are not far off,' replied the mother; 'but come, sit down, and give God thanks for His goodness.' She reached him a goblet; Rabbi Meir

praised the Lord at the going out of the Sabbath. He drank of the cup, and asked again, 'Where are my sons, that they also may drink of the cup of blessing?'

'They are not far off,' said the mother, and she then placed food before him, and he ate, drank, and was merry.

When the wife saw her husband's heart was gladsome, she said, 'Rabbi, I have a question for thee; wilt thou hear?' 'Ask on, wife of my bosom,' said the Rabbi; 'I will resolve thee.' 'A few days ago,' said the wife, 'a merchant entrusted some jewels to my custody, and now he demands them again; should I give them back again?'

'Woman, what askest thou? What! would'st thou not return to every one his own; art thou slow to do what is right?'

'No,' she replied. 'Come with me; I will show thee where the jewels are.' She then led him to the chamber, and stepping to the bed, took the white cloth from the dead bodies—'Here are the jewels!'

'Ah! my sons, my sons!' said the father, and he lifted up his voice and wept. The mother also turned away her head and wept. At last she took her husband's hand and said, 'Rabbi, didst thou not say that we must be ready to restore what is given to our keeping? "The Lord gave, and the Lord has taken away."'

‘Blessed be the name of the Lord,’ said the Rabbi, ‘and blessed be His name for thy sake also ; for it is written, “Whoso hath found a virtuous wife, hath a greater treasure than costly pearls. She openeth her mouth with wisdom, and on her tongue is the law of kindness.”’

ON CHEERFULNESS.

Fair Cheerfulness ! our most auspicious guest !
Source of all comfort to the human breast !
Deprived of thee, in sad despair we moan,
And tedious roll the heavy moments on.
Though beauteous objects all around us rise,
To charm the fancy and delight the eyes ;
Though Art’s fair works and Nature’s gifts conspire
To please each sense, and satiate each desire,
’Tis joyless all—till thy enlivening ray
Scatters the melancholy gloom away.
Then opens to the soul a heavenly scene ;
Gladness and peace, all sprightly, all serene.

I have always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit of the mind. Mirth is short and transient, cheerfulness fixed and permanent. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment. Cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

If we consider cheerfulness in three lights—with regard to ourselves, to those we converse with, and to the great Author of our being—it

will not a little recommend itself on each of these accounts.

The man who is possessed of this excellent frame of mind, is not only easy in his thoughts, but a perfect master of all the powers and faculties of the soul ; his imagination is always clear, and his judgment undisturbed ; his temper is unruffled, whether in action or solitude. He comes with a relish to all those goods which Nature has provided for him, tastes all the pleasures of the creation which are poured about him, and does not feel the weight of those accidental evils which may befall him.

If we consider him in relation to the persons whom he converses with, it naturally produces love and good-will towards him. A cheerful mind is not only disposed to be affable and obliging, but raises the same good-humour in those who come within its influence. A man find himself pleased, he does not know why, with the cheerfulness of his companion : it is like a sudden sunshine that awakens a secret delight in the mind, without her attending to it. The heart rejoices of its own accord, and naturally flows out into friendship and benevolence towards the person who has so kindly an effect upon it.

When I consider this cheerful state of mind in its third relation, I cannot but look upon it as a constant, habitual gratitude to the great Author of Nature. An inward cheerfulness is

an implicit praise and thanksgiving to Providence under all its dispensations. It is a kind of acquiescence in the state wherein we are placed, and a secret approbation of the will of God in His conduct towards men.

MEN WHO LIVED CHEERFUL LIVES.

Cheerfulness gives elasticity to the spirit. Spectres fly before it, difficulties cause no despair, for they are encountered with hope, and the mind acquires that happy disposition to improve opportunities which rarely fails of success. A certain bishop has said that 'temper is nine-tenths of Christianity;' so are cheerfulness and diligence nine-tenths of practical wisdom.

Sydney Smith, when labouring as a parish priest at Forton-le-Clay, in Yorkshire, though he did not feel himself to be in his proper element, went cheerfully to work in the firm determination to do his best. The most effective work is usually full-hearted work—that which passes through the hands or the head of him whose heart is glad.

Hume was accustomed to say that he would rather possess a cheerful disposition—inclined always to look at the bright side of things—than, with a gloomy mind, to be the master of an estate of ten thousand a year. Granville Sharp, amidst his indefatigable labours on behalf of the slave, solaced himself in the even-

ings by taking part in glees ; and, at the Sunday evening oratorios, when Handel was played, he beat the kettledrum. Thus we see that the cheerful spirit is always a healthy and happy spirit, working cheerfully itself, and stimulating others to work.

ON DIFFIDENCE.

The sufficiency of my merit is to know that my merit is not sufficient.

Distrustful sense with modest caution speaks ;
It still looks home, and short excursions makes ;
But rattling nonsense in full volleys breaks.

It is a sure indication of good sense to be diffident of it. We then, and not till then, are growing wise when we begin to discern how weak and unwise we are. An absolute perfection of understanding is impossible. He makes the nearest approaches to it who has the sense to discern, and the humility to acknowledge, its imperfections. Diffidence always sits gracefully upon youth ; it covers a multitude of faults, and doubles the lustre of every virtue, which it seems to hide ; the perfections of men being like those flowers which appear more beautiful when their leaves are a little contracted and folded up, than when they are in full bloom, and display themselves without any reserve to the view. Diffidence is not only one of the chief ornaments of the young, but it has ever

been esteemed a presage of rising merit. When entering on the career of life, it is their part not to assume knowledge, but to commit themselves to the guidance of the more experienced, and to become wise by the wisdom of those who have gone before them. Of all the follies incident to youth, there are none which either deform its present appearance or blast the prospects of its fuller prosperity more than self-conceit and presumption. By checking its natural progress in improvement, they fix it in long immaturity, and frequently produce mischief which can never be repaired. Yet these are vices too commonly found among the young. Full of their own abilities, they deride the admonitions which are given them by their friends as the timorous suggestions of age. Too wise to learn, too impatient to deliberate, too forward to be restrained, they plunge with precipitant indiscretion into the midst of all the dangers with which life abounds. In the company of others they are very inadequate judges of their own discourse, or the rate at which the dispositions of society will incline them to hold it. The reflections they make, and the stories they tell, are to be judged by others who may hold a different opinion of their acuteness or their humour. It will be prudent, therefore, for youth at all times to be diffident in company, and to consider that, however high an opinion they may have of their knowledge and abilities,

they may be mistaken, and that to exhibit their ignorance and want of diffidence before their superiors, only brings upon themselves ridicule and contempt.

THE DIFFIDENT ARTIST.

Reynolds's motto was 'Work! work! work!' and, like him, Wilkie expressed great dislike for talking artists. 'Let us be *doing* something' was his oblique mode of rebuking the loquacious and admonishing the idle. He once related to his friend Constable, that when he studied at the Scottish Academy, Graham, the master of it, was accustomed to say to the students, in the words of Reynolds, 'If you have genius, industry will improve it; if you have none, industry will supply its place.' 'So,' said Wilkie, 'I was determined to be very industrious, for *I knew I had no genius.*' He also told Constable that when Linnell and Burnett, his fellow-students in London, were talking about art, he always contrived to get as close to them as he could to hear all they said; 'for,' said he, '*they know a great deal, and I know very little.*' This was said with perfect sincerity, for Wilkie was habitually diffident of his own abilities.

ON HUMILITY.

Humility, that low, sweet root
From which all heavenly virtues shoot.

Humility consists in a just sense of our own imperfections, inclining us to bear with and pity those of others—a most amiable disposition in the sight of both God and man ; but which, as it settles and soothes the mind, and occasions little or no commotion in the bodily frame, is to be called not a passion but a virtue.

And a virtue it is of the most essential importance to happiness ; indeed, without it there can be no virtue, in the Christian sense of the word. Proud men are continually beset with affronts, real or imaginary, and harassed with anger, indignation, revenge, and other pernicious and painful emotions, from which the humble are entirely free.

The lowly mind is considerate and recollected, benevolent and pious, at peace with itself and with all the world ; and is generally accompanied with a simplicity of manners, serenity of countenance, a gentleness of speech and a sweetness of voice which recommend one to the love of good men, and to respect even from the thoughtless.

Good-breeding, which all men who understand their own interests are ambitious to acquire, always assumes the look and the language

of humility—a proof that it is universally pleasing, as ostentation and pride are to the same extent and in the same degree offensive.

SIR ISAAC NEWTON'S HUMILITY.

It is a pity that as we grow up towards the maturity of our faculties, we fall away in so many respects from what we were in our childhood; for the most beautiful and perfect character of all would be that in which the man, with his larger experience and full-grown powers, was still in heart and disposition a child. We should be wiser if we sought wisdom more like little children. Sir Isaac Newton, of all men that ever lived, is the one who has most extended the territory of human knowledge; and he used to speak of himself as having been all his life but as a child gathering pebbles on the sea-shore; expressing by that similitude, probably, not only his modest and humble conviction how mere an outskirt the field of his discoveries was, compared with the vastness of universal nature, but an allusion likewise to the humble spirit in which he had pursued his investigations, as having been that not of selection and system-building, but of a childlike alacrity in seizing upon whatever contributions of knowledge nature threw at his feet, and of submission to all the intimations of observation and experiment.

ON GENTLENESS AND MODESTY.

Very pleasant 'tis to view
The streamlet, flowing silently serene ;
Traced by the brighter hue
And livelier growth it gives—itself unseen!

Gently it murmurs by
The village churchyard: its low plaintive tone
A dirge-like melody,
For worth and beauty modest as its own.

May not its course express,
In characters which they who run may read,
The charms of gentleness,
Were but its still small voice allowed to plead?

What are the trophies gained
By power alone, with all its noise and strife,
To that meek wreath, unstained,
Won by the charities that gladden life?

If the sense of duty and of common happiness be insufficient to recommend the virtue of gentleness, then let me desire you to consider your own interest. Whatever ends a good man can be supposed to pursue, gentleness will be found to favour them. It prepossesses and wins every heart; it persuades when every other argument fails; often disarms the fierce, and melts the stubborn; whereas harshness confirms the opposition it would subdue, and of an indifferent person creates an enemy. He who could overlook an injury, committed in the collision of interests, will long and severely resent the slights of a contemptuous behaviour.

But, whatever may be the effect of this virtue on our external condition, its influence on our internal enjoyment is certain and powerful. That inward tranquillity which it promotes is the first requisite to every pleasurable feeling. It is the calm and clear atmosphere, the serenity and sunshine of the mind. When benignity and gentleness reign within, we are always least in hazard of being ruffled from without. Every person and every occurrence are beheld in the most favourable light. But let some clouds of disgust and ill-humour gather in the mind, and immediately the scene changes. Nature seems transformed, and the appearance of all things is blackened to our view. The gentle mind is like the smooth stream, which reflects every object in its just proportion, and in its fairest colours. The violent spirit, like troubled waters, renders back the images of things distorted and broken, and communicates to them all that disordered motion which arises solely from its own agitation.

I must warn you, however, not to confound this gentle wisdom with that artificial courtesy, that studied smoothness of manners, which is learned in the school of the world. Such accomplishments the most frivolous and empty may possess. Too often they are employed by the artful as a snare, too often affected by the hard and unfeeling as a cover to the baseness of their minds. Like every other virtue, gentle-

ness has its seat in the heart ; and, let me add, nothing except what flows from it can render even external manners truly pleasing, for no assumed behaviour can at all times hide the real character.

In that unaffected civility which springs from a gentle mind, there is a charm infinitely more powerful than all the studied manners of the most finished courtier.

To the man of real gentleness, the world is generally disposed to ascribe every other good quality. The higher endowments of the mind we admire at a distance, and when any impropriety of behaviour accompanies them, we admire without love. They are like some of the distant stars, whose beneficial influence reaches not us ; whereas of the influence of gentleness, all, in some degree, partake, and, therefore, all love it. The man of this character rises in the world without struggle, and flourishes without envy. His misfortunes are universally lamented, and his failings are easily forgiven.

GENTLENESS AND MODESTY EXEMPLIFIED BY GREAT AND GOOD MEN.

Men of great learning and talent, whom all people admire and praise, are often found to be more gentle and meek than persons of inferior qualities. Sir Isaac Newton, the eminent philosopher, was one of those great, and, at the same

time, gentle and modest men. He was the first philosopher who discovered the law of gravitation, and who made known many other curious and wonderful things which were never known before. Though he was a very wise and learned man, he was seldom or never seen in a passion, but was of a mild and equal temper. He had a little dog which he called Diamond. He was one day called out of his study, where all his papers and writings were lying upon a table. His dog Diamond happened to jump upon the table, and overturned a lighted candle, which set fire to all his papers, and consumed them in a few moments. In this way he lost the fruit of the labour of many years. But when he came into his study, and saw what had happened, he did not strike the little dog, but only said, 'Ah! Diamond, Diamond! thou little knowest the mischief thou hast done!' It is said that the loss caused Sir Isaac such profound grief, that it seriously injured his health, and impaired his mind.

When Pollock, the poet, was a boy, he was of a passionate temper. Sometimes, when offended, he allowed himself to fall into a rage which it was painful to witness. About the age of fifteen, a visible change took place in his temper. This was observed for some time by his friends, and when at length he was questioned on the subject, his answer was, 'While perusing the Gospels for myself, I was struck with the meek-

ness and calm dignity of the Saviour under persecution, and I resolved thenceforward to command my temper; and since that time, though I may feel and express anger, nothing ever puts me into a passion.'

ON CALMNESS AND TRANQUILLITY.

When the heart of man is serene and tranquil, he wants to enjoy nothing but himself; every movement shakes the brimming nectar-cup too rudely.

Who can forbear to smile with Nature? Can
The stormy passions in the bosom roll
While ev'ry gale is peace, and ev'ry grove
Is melody?

The advantages which arise from tranquillity or serenity of mind are so obvious, that few endeavours seem needful to recommend it; yet the frequent deviations we trace in various persons from the practice of this amiable quality, induce me to point out the self-satisfaction it produces as an incitement to the discharge of a duty which increases our own happiness, and is the means of diffusing it to those with whom we are connected.

The happy effects of tranquillity may be copiously traced in the various works of nature, by beholding the sudden and violent changes which are produced by her agitations. The ocean when calm excites our admiration, but when tempestuous inspires us with an equal degree of horror and dread. As in the external

world, so it is among men. How pleasing, how delightful are the effects of a calm and tranquil spirit! Amidst the various turmoils and disturbances of life, the man of tranquillity will feel what human nature feels, and will defend himself as his duty allows him. But to those slight provocations and frivolous offences which are the most frequent causes of disquiet he is happily superior. Hence, his days flow in a far more placid tenor than those of others. He is exempted from the numberless discomposures which agitate vulgar minds. Inspired with higher sentiments, taught to regard with indulgent eye the frailties of men, the omissions of the careless, the follies of the imprudent, and the levity of the fickle, he retreats into the calmness of his spirit as into an undisturbed sanctuary, and quietly allows the usual current of life to hold its course. The happiness of every man depends more upon this tranquil state of mind than upon any one external circumstance; nay more, than upon all external things put together. Discontent will blast every enjoyment, and the highest prosperity will prove only disguised misery.

Tranquillity of mind will most of all be promoted by frequent views of those great objects which religion presents. Let the prospects of immortality fill your minds. Look upon this world as a state of passage. Consider yourselves as engaged in the pursuit of

higher interests, as acting now under the eye of God an introductory part to a more important scene. Elevated by such sentiments, your minds will become calm and sedate. You will look down as from a superior station on the petty disturbances of the world. The spirit of true religion removes us to a proper distance from the grating objects of worldly contentions. It leaves us sufficiently connected with the world for acting our part in it with propriety, but disengages us from it so far as to weaken its power of disturbing our tranquillity. It inspires magnanimity, and magnanimity always breathes gentleness. It leads us to view the follies of men with pity, not with rancour, and to treat with the mildness of a superior nature what in little minds would call forth all the bitterness of passion.

THE VIOLENT HUSBAND AND THE
TRANQUIL WIFE.

One cold evening, a husband who had not long been married, returned home about his usual hour—nine o'clock—expecting to find a warm fire for his reception. Instead of this, however, he found a cheerless, comfortless room. Supposing it to have arisen from the negligence of his wife, in a violent tone he said to her, ‘This is too bad, to come home from the office cold, and find no fire. You

should have kept it in.' The wife, who was a person of much calmness and of a tranquil temper, did not meet his rebuke in the spirit in which he gave it, but with great mildness and kindness replied, 'Why, my dear, I wonder what is the matter with our stove. We must have something done to-morrow, for I have spent a great deal of time in vain to make a fire.' Her mild reply restored her husband's mind to perfect serenity. The next day the stove was taken down, and the difficulty, owing to a defect in the flue, was removed. How true it is, that a soft answer turneth away wrath.

ON INNOCENCE AND SIMPLICITY.

Innocence and mysteriousness never dwell long together.

Unstain'd thoughts do seldom dream on evil;
Birds never limed no secret bushes fear.

Simplicity, of all things, is the hardest to be copied.

Innocence and simplicity are virtues, the very names of which sound strange in the ears of those men who consult only the low and mean interests of this life, and therefore fancy themselves, in the proud imaginations of their own hearts, to be the only wise and subtle men in the world. With such men, simplicity generally passes for pusillanimity, weakness, folly, and poorness of spirit. But let none be too hasty in condemning these virtues, for I must *tell them that they have always had an extra-*

rdinary pre-eminence and dignity. Simplicity and innocence are pleasing to God, and have always been commended by all truly wise men.

If we observe the order of the natural world and the ranks of all things visible, are not the highest and most perfect beings still most simple and most of one nature? The greatest of beings have the highest understandings accompanied with unfeigned innocence and simplicity.

If we examine all the productions of men's hands or minds, is not the greatest perfection of all art a most exact imitation of true nature? There is an easy, solid plainness that far excels all the comeliness of artificial ornaments. There is some kind of simplicity that is attended with inexpressible majesty.

If we reflect on the most polite customs and manners of human life, nothing is truly graceful that is overmixed or unnaturally forced; no word we speak, no phrase we use, no gesture, no tone of voice that is artificial, but it presently offends; nothing in beauty, in habit, in action, in motion, can please that is affectedly laboured and over-adorned; nothing has so much reverence in conversation as true ingenuousness, manly plainness, gentle easiness, undissembled innocence and sincerity; nothing sooner, or more, or longer affects men with delight, and love, and admiration; nothing is more honourable, nothing more amiable, nothing indeed more easy and safe. It is very probable that more dark, deep, reserved, crafty men have at last failed of their

designs, even in this world, than plain, upright, innocent, honest men. The crafty man has many parts to play, many minds to put on, many faces to shift; so that it is almost impossible for him so to act all as not to be discovered in some, and then he will be suspected in all; whereas the honest man—the man of innocence and simplicity—has but one part to perform, which is his own, and that far more easy for him, because he always acts according to plain nature. The plain, fair, even, candid mind, of which a right measure may soon be taken, is best prepared to take a right measure of things. That mild and innocent disposition, which least of all deceives others, is least of all capable of being dangerously deceived itself.

Give me leave, therefore, to advise all persons, especially youth, to labour for this blessed temper, to seek the possession of these heavenly virtues. If any example be needed to enforce this advice, I would point to our blessed Saviour himself, who not only exhibited these virtues in His own life in the highest degree, but commended them constantly in His teaching. Do we not find that He took the little children in His arms, and blessed them for the innocence of their age, holding them up as examples for imitation? And when He would teach His disciples how to attain the most profound wisdom—a knowledge of God—what preparations did he require? Only the *docility*, the *innocence*, the *simplicity* of children.

MINNA AND DORA, OR THE INNOCENCE AND
SIMPLICITY OF CHILDREN.

It was a cold and severe winter. Little Minna, the only daughter of charitable parents, collected the crumbs and small pieces of bread, and kept them carefully. Twice a day she went into the garden, scattering the crumbs, and the birds came and picked them up, but the little girl's hands trembled with cold in the bitter air.

Her parents watched her, and were glad at the lovely sight, and said, 'Why are you doing that, Minna?'

'All is covered with ice and snow,' answered Minna; 'the little creatures cannot find anything; they are poor now. Therefore I feed them, as the rich people help and assist the poor.'

Then her father said, 'But you cannot provide for them all.'

Little Minna answered, 'Do not all children in the world do as I do? Do not all rich men take care of the poor?'

Then the father looked at the mother of the little maiden, and said, 'O holy innocence!'

Dora was a pious, lovely girl. All who knew her loved her, but particularly her brother Edmund, a little boy of whom she was equally fond. Suddenly Dora fell sick, and Edmund was extremely sad because of her sufferings. But it never entered into his head that she

might die, for he had never seen a corpse, and knew not yet what *death* and *dying* meant.

While Dora lay full of pain on her sick-bed, Edmund thought what might afford her pleasure; and he went into the fields to gather flowers, for he knew that she loved them dearly.

But while he was absent Dora died, and they clothed her in a white shroud. Then Edmund entered the chamber where she lay. He showed her the flowers as he entered, but the little maiden did not look up. Then he exclaimed, 'Look, Dora, what I have brought for you!' But she did not hear. Now Edmund approached, looked at his sister, and said, 'She sleeps; I will put down the flowers on her bosom, that she may rejoice when she awakes. Then she will say, Edmund has done that!'

Softly he did so, and smiled. Then he went to his mother, and said, 'I have been gathering flowers for Dora, such as she loves best. But she sleeps. I have put the flowers on her bosom, that she may rejoice when she awakes.'

But the mother wept, and said, 'Yes, she sleeps, but she will wake no more.'

Then Edmund said, 'If she sleeps, why should she not awake?'

Thus spake the boy. But the mother could not answer him, for she covered her face to conceal her tears.

The boy was astonished, and said, 'Mother, why weepest thou?'

■ *What a picture of simplicity!*

ON THE GOVERNMENT OF THE TEMPER.

A fretful temper will divide
The closest knot that may be tied,
By careless sharp corrosion ;
A temper passionate and fierce,
May suddenly your joys disperse,
At one immense explosion.

Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife.

The influence of the temper is more silent and imperceptible than that of passion ; it operates with less violence, but, as its operation is constant, it produces effects no less considerable. It will be readily admitted that some, by the original frame of their mind, are more favourably inclined than others towards good dispositions and habits. But this affords no justification to those who neglect to oppose the corruptions to which they are prone.

If, in place of checking, we nourish that malignity of disposition to which we are inclined, all the consequences will be placed to our account, and every excuse from natural constitution be rejected at the tribunal of Heaven.

One of the greatest blessings and most material requisites to the proper discharge of our duties is a contented temper. For a fretful and discontented temper renders one incapable of performing aright any part in life. It is

unthankful and impious towards God, and provoking and unjust towards men. Subdue pride and vanity, and you will take the most effectual method of eradicating this distemper. You will then take in good part the blessings which Providence is pleased to bestow, and the degree of favour which your fellow-creatures are disposed to grant you. From an humble and contented temper will spring a cheerful one. This, if not in itself a virtue, is at least the garb in which virtue should be always arrayed. At the same time, the cheerfulness belonging to virtue is to be carefully distinguished from that light and giddy temper which characterises folly, and is so often found among the dissipated and vicious part of mankind. Their gaiety is owing to a total want of reflection, and brings with it the usual consequences of an unthinking habit—shame, remorse, and heaviness of heart in the end. The cheerfulness of a well-regulated mind springs from a good conscience and the favour of heaven, and is bounded by temperance and reason. It makes a man happy in himself, and promotes the happiness of all around him. It is the clear and calm sunshine of the mind illuminated by piety and virtue. It crowns all other good dispositions, and comprehends the general effect which they ought to produce on the heart.

HOW A PHILOSOPHER CONQUERED A BAD
TEMPER.

I remember a story of Socrates, who was one of the greatest philosophers among the heathens, and who was celebrated for mildness, patience, and evenness of temper. Fewer men had greater trials than he, both from the perverseness of his wife and the ingratitude of his country ; yet he was never seen with a cloud on his brow.

A certain physiognomist—that is, one who professes to judge of a person's natural temper and disposition by the features of his countenance—was requested to give his opinion of the character of Socrates. Having examined the lines of his countenance, he hesitated in giving an opinion ; ‘for,’ said he, ‘your established character gives the lie to my science.’ He was urged to speak his mind freely, and declared that the countenance of Socrates indicated much natural peevishness, irritability, and stubbornness. The friends of the philosopher reproached the physiognomist with ignorance and mistake ; but Socrates himself declared that his native temper fully corresponded with the description given ; and that it was only by dint of severe discipline he had gained such an ascendancy over it, and was enabled to maintain such a degree of mildness and forbearance—a proof that something may be done with the worst of tempers by proper management.

ON THE GOVERNMENT OF THE TONGUE.

Sacred interpreter of human thought,
 How few respect or use thee as they ought !
 But all shall give account of every wrong,
 Who dare dishonour or defile the tongue ;
 Who prostitute it in the cause of vice,
 Or sell their glory at the market price ;
 Who vote for hire, or point it with lampoon,
 The dear-bought placeman, and the cheap buffoon.

An unrestrained talkativeness or wantonness of speech is the occasion of numberless evils and vexations in life. It begets resentment in him who is the subject of it, sows the seed of strife and dissension amongst others, and inflames little disgusts and offences, which, if let alone, would wear away themselves. It often has as bad an effect upon the good name of others as deep envy or malice. The tongue, used in such a licentious manner, is like a sword in the hand of a madman. It is employed at random ; it can scarce possibly do any good, and, for the most part, does a world of mischief ; and implies, not only great folly and a trifling spirit, but great viciousness of mind, great indifference to truth and falsity, and to the reputation, welfare, and good of others.

In the use of the tongue we should be guided by—

1st. The law of *Prudence*. This condemns idleness and folly ; for no one has a right to talk nonsense. It condemns also all that is

impertinent and unsuited to the place and company, and the season. 'A wise man's heart discerneth both time and judgment.' 'A word fitly spoken, O how good it is! It is like apples of gold in pictures of silver.'

2nd. The law of *Purity*. This forbids all ribaldry, and, not only everything that is grossly offensive, but all indecent allusions and insinuations, however artfully veiled. 'But fornication and all uncleanness, let it not be once named among you.'

3rd. The law of *Veracity*. This condemns everything spoken with a view to deceive, or spoken so as to occasion deception, which may be done by a *confusion* of circumstances, by an *omission* of circumstances, by an *addition* of circumstances. 'Wherefore, putting away lying, speak every man truth with his neighbour, for we are members one of another.'

4th. The law of *Kindness*. This condemns all calumny and tale-bearing, the circulation of whatever may be injurious to the reputation of another. This requires that if you must speak of another's faults, you do it without aggravation; and that you do it, not with pleasure, but with pain; and that if you censure, you do it as a judge would pass sentence on his son. 'Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice.'

5th. The law of *Utility*. This requires that

we should not scandalise another by anything in our speech, but contribute to his benefit by rendering our discourse instructive, or improving, or consolatory. 'Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace to the hearers.'

6th. The law of *Piety*. This requires that we should never take God's name in vain, never speak lightly of His word or worship, never charge Him foolishly, never murmur under any of His dispensations. It requires that we extol His perfections, and recommend His service. 'Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works, with meekness of wisdom.'

ANECDOTES FROM ÆSOP CONCERNING THE TONGUE.

Æsop's master having invited a large company to dinner, he was ordered to furnish the feast with the choicest dainties. Æsop accordingly laid out the money in tongues, which he served up with an appropriate sauce. The guests much commended the first course, as it furnished them with matter for conversation; but the second and third course being the same, they were astonished, as well as the gentleman of the house, who asked Æsop if there was

nothing else provided but tongues; and being answered that there was not, he began to rail and abuse Æsop. ‘Did not I command you to prepare the choicest dainties?’ ‘And what excels the tongue?’ replied Æsop. ‘It is the great channel of learning and philosophy. By this noble organ addresses, commerce, contracts, eulogies, and marriages are completely established. On this moves life itself, and of course nothing is equal to the tongue.’ The company extolled the wisdom of Æsop, and deemed it superior to that of his master.

Some time after this, Xanthus gave another entertainment to the same guests, and Æsop was ordered to procure the worst meats. Constant to his purpose, he again provided tongues. Xanthus, more incensed still, asked him if this was the entertainment he had ordered. Æsop declared, in reply, that he had exactly fulfilled his commands; ‘for what,’ he remarked, ‘is worse than the tongue? Is it not frequently the ruin of empires, cities, and private connexions? Is it not the conveyance of calumnies and lies? In short, is it not the grand disturber of civil society?’ Both master and company were filled with astonishment at the wisdom of Æsop.

A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit.

ON FORTITUDE.

The human race are sons of sorrow born,
And each must have his portion : vulgar minds
Refuse or crouch beneath their load ; the brave
Bear theirs without repining.

The motives to fortitude are many and powerful. This virtue tends greatly to the happiness of the individual, by giving composure and presence of mind, and keeping the passions in due subordination.

To public good it is essential, for without it, the independency and liberty of nations would be impossible. It gives to a character that elevation which poets, orators, and historians have in all ages vied with one another to celebrate. A true estimate of human life, its shortness and uncertainty, the numberless evils and temptations to which, by a long continuance in this world, we must unavoidably be exposed, ought by no means to discourage or to throw any gloom on our future prospects, but, on the contrary, to inspire fortitude.

Let it be considered, too, that pusillanimity and fearfulness can never avail us anything ; as they debase our nature, poison all our comforts, and make us despicable in the eyes of others. They darken our reason, disconcert our schemes, enfeeble our efforts, extinguish our hopes, and add tenfold poignancy to all the evils of life. In battle, the brave soldier, the

man of fortitude, is in less danger than the coward; in less danger even of death and wounds, because better prepared to defend himself; in far less danger of infelicity, and has before him the animating hope of victory and honour. So, in life, the man of true fortitude is in less danger of disappointment than others are, because his understanding is clear, and his mind disencumbered. He is prepared to meet calamity without the fear of sinking under it, and he has before him the near prospects of another life, in which they who piously bear the evils of this will obtain a glorious reward.

THE FORTITUDE OF SOCRATES WHEN DYING.

It was now near the setting of the sun, and Socrates came into his room and sat down in silence, ready to die. Soon afterwards, the man who had been ordered by the magistrates to administer the poison, came in with it properly prepared. Socrates, beholding the man with the cup, said, 'It's well, my friend; but what is proper to do with it, for you are knowing in these affairs?' 'You have,' said the man, 'nothing to do after drinking it but to walk about till heaviness takes place in your legs, and then lie down.' At the same time, he held out the cup to Socrates, who received it with cheerfulness, neither trembling nor suffering any alteration for the worse in his countenance.

After holding the cup in his hand a short time, during which he discoursed a little with those present, he very quickly drank the poison.

Thus far the greater part of his friends were tolerably well able to refrain from weeping ; but when they saw that he had drunk the poison, they could no longer restrain their tears ; and one of them wept aloud, and with great bitterness, so that he infected all present, except Socrates. But Socrates, upon seeing this, exclaimed, ‘ What are you doing, excellent men ? I sent away the women lest they should produce a disturbance of this kind. Be quiet, therefore, and summon fortitude to your assistance.’ When they heard this, they blushed and restrained their tears. At this time the man who gave Socrates the poison, went up to him and pressed his foot, asking him if he felt it. Socrates answered that he did not, for his lower limbs were cold and stiff. Socrates then touched himself, and said to his friends, ‘ When the poison reaches my heart, I shall leave you.’ Feeling that his belly was now cold, and that death was near, he threw aside the garments which covered him, and ordered Crito, who had attended him, to discharge the only debt he owed. ‘ It shall be done,’ said Crito ; ‘ have you any other commands ?’ To this inquiry Socrates made no reply, but shortly after moved himself, and then died.

This was the end of Socrates—one of the

best, the most prudent, the most just of men, who in life as well as in death displayed in an eminent degree the virtue of fortitude.

ON RESOLUTION.

Weak and irresolute is man :
The purpose of to-day,
Woven with pains into his plan,
To-morrow rends away.

Grow great by your example, and put on
The dauntless spirit of resolution.

In order that a man may triumph over outward circumstances, it is not so much genius or superior mental capacities that are wanted as resolution and perseverance. There are undoubtedly at all times numbers who occasionally feel something of the ambition that animates greatness, and would at least be very glad if without much trouble they could secure for themselves the profit and power and enjoyment attendant upon intellectual cultivation. But the desire dies away in them, and ends in nothing, because they have not resolved to combat the obstacles which oppose its gratification. These obstacles appear to their indolence and timidity far more formidable than they really are. Let those who doubt this reflect on what some men of strong resolution have accomplished, in circumstances almost as unfavourable as can well be imagined. How many striking

proofs are furnished by the lives of such men of the independence that may be attained; how independent a man may become of those circumstances which seem to make so vast a difference of situation between man and man; and how possible it is in any situation for a man to enrich his mind, even if fortune refuse him all other riches! It is general ignorance of this great truth, or indifference to it, that prevents it from being oftener exemplified, and it would be rendering a high service to the human species if we could awaken men's minds to a sufficiently lively trust in it, and a steady sense of its importance.

He who resolves upon doing a thing, by that very resolution often scales the barriers to it, and secures its achievement. To think we are able, is almost to be so—to resolve upon attainment, is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savour of omnipotence.

Buxton held the conviction that a young man might be very much what he pleased, provided he formed a strong resolution, and held to it. Writing to one of his sons, he said to him:—
'You are now at that period of life in which you must make a turn to the right or the left. You must now give proofs of principle, determination, and strength of mind, or you must sink into idleness, and acquire the habits and character of a desultory, ineffective young man; and if once you fall to that point, you will find

it no easy matter to rise again. I am sure that a young man may be very much what he pleases. In my own case it was so. Much of my happiness and all my prosperity in life have resulted from the change I made at your age. If you seriously resolve to be energetic and industrious, depend upon it that you will for your whole life have reason to rejoice that you were wise enough to form and to act upon that resolution.'

Viewing this quality of mind in reference to its importance in daily social intercourse, an eminent writer, addressing the young, gives them the following excellent advice:—

'Let no compliance, no gentleness of temper, no weak desire of pleasing, on your part, no wheedling, coaxing, or flattering on other people's, make you recede one jot from any resolution that reason and prudence have bid you pursue; but return to the charge—persist, persevere, and you will find most things attainable that are possible. A yielding, timid weakness is always abused and insulted by the unjust and unfeeling; but meekness, when sustained by resolution, is always respected, and commonly successful. In your friendships and connexions, as well as in your enmities, this rule is particularly useful. Let your firmness and vigour preserve and invite attachments to you; let your enemies be disarmed by the gentleness of your manner; but let them feel at the same time the steadiness of your just in-

dignation : for there is a great difference between bearing malice—which is always ungenerous—and a resolute self-defence, which is always prudent and justifiable. I conclude with this observation : that gentleness of manners, with firmness of mind, is a short but full description of human perfection on this side of religious and moral duties.’

WARREN HASTINGS, THE MAN OF RESOLUTION.

India has during the last century been a great field for the display of British energy. From Clive to Havelock there is a long and honourable roll of distinguished names in Indian legislation and warfare—such as Wellesley, Metcalfe, Outram, Edwardes, and the Lawrences. Another great but sullied name is that of Warren Hastings—a man of dauntless resolution and indefatigable industry. His family was ancient and illustrious, but their vicissitudes of fortune brought them to poverty, and the family estate at Daylesford, of which they had been lords of the manor for hundreds of years, at length passed from their hands. The last Hastings of Daylesford had, however, presented the parish living to his second son, and it was in his house, many years later, that Warren Hastings, his grandson, was born. The boy learnt his letters at the village school on the

same bench with the children of the peasantry. He played in the fields which his fathers had owned, and what the loyal and brave Hastings of Daylesford *had* been was ever in the boy's thoughts. His young ambition was fired ; and it is said that one summer's day, when only seven years old, as he laid him down on the bank of the stream which flowed through the domain, he formed in his mind the resolution that he would yet recover possession of the family lands. The dream became a passion, rooted in his very life, and he pursued his determination through youth up to manhood, with that calm but indomitable force of purpose which was the most striking peculiarity of his character. The orphan boy became one of the most powerful men of his time ; but in the midst of all the glory of his career, when governor of India, when adding kingdoms to this country's sway, when dictating terms to princes whose possessions and subjects far exceeded those of the country of his birth, when surrounded by courtiers and flatterers who regarded his lightest wish as their supreme law, he never forgot the resolution formed in his youth. He retrieved the fortunes of his line, bought back the old estate, and rebuilt the family mansion. And, when his long public life, so singularly chequered with good and evil, with glory and obloquy, had at length closed for ever, it was to Daylesford that he retired to die.

ON DECISION.

Deliberate with caution, but act with decision ; and yield with graciousness, or oppose with firmness.

‘ I hardly know what to do.’ ‘ I have a great mind to go.’ ‘ I have a great mind not to go.’ ‘ I should never have done it if I had not been over-persuaded.’ All these, and many such sayings, are the expressions of weak minds ; people who, without intending ill, are almost sure to act ill for want of decision of character. Want of decision is one of the most common faults of mankind, in all classes of society, and is alike productive of mischief and misery to all.

Decision and promptitude are as requisite in self-culture and the formation of character as in the common concerns of life and business. The young man as he passes through life advances through a long line of tempters ranged on either side of him, and the inevitable effect of yielding is degradation in a greater or less degree. Contact with them tends insensibly to draw away from him some portion of the divine electric element with which his nature is charged, and his only mode of resisting them is to utter and to act out his ‘ No ’ with manfulness and decision. He must decide at once, not waiting to deliberate and balance reasons. Temptation will come to try the young man’s strength, and

once yielded to, the power to resist grows weaker and weaker. Yield once, and a portion of virtue has gone. Resist manfully, and the first decision will give strength for life ; repeated, it will become a habit. ‘ You are now at the age,’ said Lamennais, once addressing a gay youth, ‘ at which decision must be formed by you ; a little later, and you may have to groan within the tomb which you yourself have dug, without the power of rolling away the stone. That which easiest becomes a habit in us is the will. Learn then to will strongly and decisively ; thus fix your floating life, and leave it no longer to be carried hither and thither, like a withered leaf, by every wind that blows.’

To encourage the growth of this quality and to avoid the folly and weakness of indecision, young persons should enjoy an early judicious freedom of action, and they should be taught to make up their minds as to what is right, and let no persuasion induce them to swerve from it against their better judgment.

THE SAYINGS AND DOINGS OF MEN OF DECISION.

When Ledyard, the traveller, was asked by the African Association when he would be ready to set out for Africa, he immediately answered, ‘ To-morrow morning.’ Blucher’s promptitude obtained for him the name of ‘ Marshal Forwards’ throughout the Prussian army. When

PALISSY THE POTTER, AN EXAMPLE OF
PERSEVERANCE.

One of the most remarkable examples of perseverance to be found on record is that of Bernard Palissy, the potter. Palissy is supposed to have been born in the south of France, in the diocese of Agen, about the year 1510. His father was probably a worker in glass, to which trade Palissy was brought up. His parents were poor—too poor to give him the benefit of any school education. ‘I had no other books,’ says Palissy, ‘than heaven and earth, which are open to all.’ He learnt, however, the art of glass-painting, to which he added that of drawing, and afterwards that of reading and writing.

This celebrated man, to whom France is indebted for the introduction of the manufacture of enamelled pottery, had his attention first attracted to the art by having one day seen by chance a beautiful enamelled cup, which had been brought from Italy. He was then struggling to support his family by his attempts in the art of painting, and it immediately occurred to him that, if he could discover the secret of making these cups, his toils and difficulties would be at an end. Happening some time after this to receive a considerable sum of money for a work which he had finished, he was enabled to commence his researches. He

spent the whole of his money, however, without meeting with any success, and he was now poorer than ever. Yet it was in vain that his wife and his friends besought him to relinquish what they deemed a ruinous project. He borrowed more money, with which he repeated his experiments ; and when he had no more fuel with which to feed his furnaces, he even cut down his chairs and tables for that purpose. He soon, however, became utterly worn out—wasted with toil, anxiety, watching, and want of food. He was in debt, and seemed on the verge of ruin. He was now actually obliged to give a person who had assisted him part of his clothes as a remuneration, having nothing else left ; and with his wife and children starving before his eyes, he was at heart miserable enough. But he preserved his cheerfulness in the midst of all his misery, losing no opportunity of renewing his pursuit of the discovery he felt confident he should yet achieve. And at last, after sixteen years of persevering exertion, his efforts were crowned with complete success. Palissy now took heart, and called himself ‘Potter.’ He was now able to sell his wares, and maintain his family in comfort. But he never rested satisfied with what he had accomplished. Aiming at the greatest possible perfection in his work, he studied natural objects for patterns, and with such success, that the great Buffon spoke of him as ‘so great a naturalist as Nature only can

produce.' His fame had now attracted the attention of a powerful French nobleman, the Constable de Montmorency, by whom he was engaged to execute some enamelled pavement for his magnificent château, then in course of erectoin at Ecouen, about five leagues from Paris; and by whose influence he was patronised by the King.

Palissy, during the latter part of his life, wrote and published several books on the potter's art, with a view to the instruction of his countrymen, and in order that they might avoid the mistakes which he himself had made. He also wrote books and delivered lectures on many other subjects, waging war against astrology, alchemy, witchcraft, and like impostures. This stirred up against him many enemies, who pointed the finger at him as a heretic, and at the age of seventy-eight he was arrested for his religion, and imprisoned in the Bastille. He was threatened with death unless he recanted, but he was as firm in holding to his religion as he had been in hunting out the secret of the enamel. He died in the Bastille, after enduring about a year's imprisonment; there peacefully terminating a life distinguished for wonderful perseverance, inflexible rectitude, and the exhibition of many rare and noble virtues—a striking example of what may be accomplished under apparently insurmountable difficulties.

ON COURAGE.

Courage ! disaster and peril, once over,
Freshen the spirit, as showers the grove :
O'er the dim graves that the cypresses cover
Soon the ' forget-me-not ' rises in love.
Courage, then, friends ! though the universe crumble,
Innocence, dreadless of danger beneath,
Patient and trustful, and joyous and humble,
Smiles through the ruin on darkness and death.

I wish to see in a beautiful and good life manly courage and valour. It is impossible to prevent or elude suffering. Pain and disappointment, sorrow and misfortune, change and death, must be expected to affect every individual, invading the circle of his connexions, approaching and touching himself. There are calamities which none can control. Even in the course of the most prosperous career there are yet griefs and evils which cannot be evaded, which must be borne, and which ought, therefore, to be manfully met. I want, then, such adequate preparation of some sort or other, that there may be the manifestation of manly courage and valour, to sustain the onsets of sorrow, to repel, if possible, threatened danger, or to bear up under the infliction of evil ; to submit with grace and dignity to the inevitable, and to improve all to high purposes and noble ends, rising out of the depths of distress, and re-appearing, after darkness and tears, strong, resolute, serene.

Whatever may happen, let us have a man who, after being crushed and worsted for a while by sorrow or misfortune, will seize again with a firm hand duty and work, advance with elastic step to renewed effort, yielding his heart unreluctantly to fresh impulses of pleasure and joy. As then, in the experience of all men, there cannot but be the mixture of good and evil, we require in all, in connection with whatever is fortunate and happy, internal resources of consolation and strength, equal to the demands of calamity and sorrow.

ST. PAUL AN INSTANCE OF COURAGE.

We have a most conspicuous example of moral courage in the Apostle Paul. After having long acted as the apostle of the Gentiles, his mission called him to go to Jerusalem, where he knew that he was to encounter the utmost violence of his enemies. What were then the sentiments, what was the language of this great and good man? Hear the words which he spoke, the expression of his firm and undaunted mind. 'Behold I go bound in spirit to Jerusalem, not knowing the things that shall befall me there, save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have

received of the Lord Jesus, to testify the gospel of the grace of God.' Attend now to the sentiments of the same excellent man, when the time of his last suffering approached, and remark the majesty and the ease with which he looked on death. 'I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness.' There was uttered the voice, there breathed the spirit of a courageous and virtuous man. Such a man knew not what it is to shrink from danger and death when conscience points out his path. In that path he is determined to walk, let the consequences be what they may.

ON MAGNANIMITY.

In noble action are wisdom and glory ;
Fame, immortality—these are its crown :
Would'st thou illumine the tablets of story ?
Build on achievements thy dome of renown.
Honour and feeling were given thee to cherish ;
Cherish them, then, though all else should decay :
Landmarks be these that are never to perish,
Stars that will shine on thy duskiest day.

The magnanimous man is the very opposite of the little-minded man. By the man of magnanimity, anger, envy, hatred, malice, if ever felt, are never encouraged. The poor, if

honest and upright, have always a share of his respect and regard as well as the rich. He scorns to speak in derogatory terms of his neighbour, or in any way to injure his character. He is always ready to do a good act, and takes pleasure in the prosperity of others, although he may not be prospering himself. He has a forgiving disposition, is not easily offended, and is always generous and kind. He considers the motives of others in their actions, overlooks their mistakes in judgment, takes a charitable view of their conduct, and is ready to pardon them, although that conduct may be an injury to himself. He is courteous, bold, and independent in defending himself against the calumny of his accusers ; can accept defeat with fortitude, and victory with humility.

Such is the man of magnanimity. How important that the young should make it the great object of their life to attain this manly, magnanimous character. This is the end, all else should but be regarded as the means. Accordingly, that is not the most successful life in which a man gets the most pleasure, the most money, power, honour, fame, but that in which a man performs the greatest amount of useful work and human duty. Money is power after its sort, it is true ; but intelligence, public spirit, and moral virtue are powers too, and far nobler ones.

THE TWO STUDENTS, OR THE MAGNANIMITY
OF LORENZO.

At one of the celebrated schools of painting in Italy, a young man named Guidotto produced a piece so well painted that it was the admiration of all the masters of the art. This performance was looked upon with very different eyes by two of his fellow-scholars—Brunello and Lorenzo. Brunello, the elder of them, who had himself acquired some reputation for his works, was envious in the highest degree at this superiority of Guidotto, and he conceived the most rancorous dislike to him, and longed for nothing so much as to see him lose the credit he had gained. It was not so with Lorenzo. Though a very young student in the art, he comprehended in its full extent the excellence of Guidotto's performance, became one of the sincerest of his admirers, and, fired with the praise he heard Guidotto receive on all sides, he ardently longed one day to deserve the like.

There was a certain day in the year on which it was customary for all the scholars to exhibit their best performance in a public hall, where their merit was solemnly judged by a number of select examiners, and a prize of value was awarded to the most excellent. Guidotto had prepared for this anniversary a piece which was to surpass all he had before executed. He had

just finished it on the evening before the exhibition. It was then hung up in the public room for inspection on the morrow. After Guidotto had retired from the hall, however, the malignant Brunello entered and spread over the picture a caustic preparation, which destroyed the appearance of the piece.

Lorenzo in the meanwhile had also prepared himself for the day. With vast application he had finished a piece which he humbly hoped might appear not greatly inferior to some of Guidotto's earlier performances.

The important day was now arrived, the company assembled, and were introduced into the great room, where the light had just been fully admitted by drawing up a curtain. All went with raised expectations to Guidotto's picture, when behold, instead of the brilliant beauty they had conceived, there was nothing but a dead surface of confused and blotched colours. 'Surely,' they cried, 'this cannot be Guidotto's!' The unfortunate Guidotto himself then came up, and on beholding the dismal change of his favourite piece, burst out into an agony of grief, and exclaimed that he was betrayed and undone. The vile Brunello in a corner was enjoying his distress. But Lorenzo was little less affected than Guidotto himself. 'Trick! knavery!' he cried. 'Indeed, gentlemen, this is not Guidotto's work. I saw it when only half finished, and it

was a most charming performance. Look at the outline, and judge what it must have been before it was so basely injured.'

The spectators were all struck with Lorenzo's generous warmth, and sympathised in the misfortune of Guidotto; but it was impossible to adjudge the prize to Guidotto's picture, from the state in which they beheld it. They examined all the others attentively, and that of Lorenzo, till then an unknown artist, gained the prize; but Lorenzo, on receiving it, went up to Guidotto, and presenting it to him, said, 'Take what merit would undoubtedly have acquired for you had not the basest malice and envy defrauded you of it. To me it is honour enough to be accounted your second. If hereafter I may aspire to equal you, it shall be by means of fair competition, not by the aid of treachery.' Lorenzo's magnanimity of conduct excited the warmest encomiums among the judges, who at length determined that on this occasion there should be two equal prizes distributed; for if the work of Guidotto had deserved the prize of painting, Lorenzo was entitled to that of magnanimity and virtue.

Shall I another's merit basely grudge,
And show so poor a spirit to my judge?

Rejoice not when thine enemy doth die,
Thou hast not won immortal life thereby.

ON THE RIGHT CONDUCT OF THE WHOLE
OF MAN'S NATURE.

Real glory

Springs from the silent conquest of ourselves,
And without that the conqueror is nought
But the first slave.

SELF-DISCIPLINE and *self-control* are the beginnings of practical wisdom, and these must have their root in *self-respect*. To respect ourselves, to develop ourselves, is our true duty in life. We owe it to society and to its Author. As all parts of our nature are improvable, and every improvement of it tends to private and public good, which it is our business to promote, we have no right to live in our animal nature, in our reason or intellect, in our affections, tastes or sentiments, or even in our moral nature, to the undue depression of the rest of ourselves. On the contrary, we are bound, to the best of our power, to give to all parts of our constitution the highest degree of perfection possible. We are not only to suppress the evil, but to evoke the good elements in our nature.

As far therefore as we are able, we ought, *first*, to keep our *bodies* so healthy and so active that they may be in a condition to obey the mind, and to execute what reason declares to be expedient, and conscience to be incumbent upon

us. The *second* important duty is the cultivation of our *intellectual powers*. These, in proportion as they are improved, are ornamental to our nature, and qualify us for being serviceable to ourselves, our friends, the community and mankind. Let us therefore be continually solicitous to acquire knowledge, strengthen our memory, rectify our judgments, and refine our taste: by accurately observing what passes in the world around us; by studying the works of nature, and elegant performances in art; by meditating on the real nature of things, and the causes and consequences of human conduct, as they occur in history and common life; by avoiding frivolous pursuits, trifling discourse and unprofitable theory; and by losing no opportunity of profiting by the conversation and example of wise and good men.

The *third* and most important duty of all, is to use every means of improving our *moral nature*, that being the business for which we were sent into this world, and on which our happiness through time and in eternity will depend. As means of moral improvement, we ought constantly to regulate our imagination and passions, to be attentive to our conduct, not to our actions only, but also to our thoughts and purposes; to reflect upon them daily, with a fixed resolution to reform what has been amiss.

In conclusion, let us from *every* occurrence in

life take occasion to practise some virtue, and cherish some good habit. Few occurrences are so uninteresting as to call forth no affection; most of them excite either a good or a bad one. Adversity may make us discontented, or it may teach humility and patience; affliction may dispose either to pious resignation, or to impious repining; prosperity may inflame sensuality and pride, or may supply the means of exercising moderation, beneficence, and gratitude to the Giver of all good; injury may provoke hatred and revenge, or call forth the godlike virtues of forbearance and forgiveness; solitude may promote laziness, or afford leisure for industry; and the bustle of busy life may form habits of cunning or candour, of selfishness or generosity. On these, and all other occasions, let us shun the criminal and embrace the virtuous affections. And let us study our own temper, and so anticipate the events of life, as to be always ready to turn in this manner every occurrence to good account, and make it subservient to the cultivation of our moral nature.

The happiness of men in this world does not consist in being devoid of turbulent natures, but in their learning how to govern them.

A man must govern himself ere he be fit to govern others.

MISCELLANEOUS LESSONS.

ON HAVING AN OBJECT IN LIFE.

There is no trifling with life when a man has passed the period of his youth, without any definite purpose in view. To seek success in the world, while living an objectless life, is only to prepare for disappointment and sorrow.

THE clearer a man's views of an object in life, the more earnest he will be to do his own peculiar work. Life to him may seem short, but every step will appear full of destiny. Many persons live out half their lives, some even three-quarters, before they have any special object in view, or before they begin in earnest the work they were sent into the world to do. In life, as in disposition, character and history, there is a speciality, and there is something beautiful in the thought that Providence has designed that each man should have a special object or purpose to fulfil and a special work to accomplish.

The most profitable life is that which is conducted with a definite aim.

Suppose, for example, one object in life be the attainment of knowledge ; surely by keeping this constantly before us we are more likely to succeed in mastering any given subject, and to render it available for our use, than the man

who pursues knowledge in a purposeless manner, not making it a special object of attainment. Objectless men generally want that desire which impels to industry. Hence they resort to all kinds of labour-saving processes, and obtain but a mere smattering of knowledge. Thus, while they imagine that they are becoming educated, they are merely amusing themselves.

The result of this want of purpose in life is that the best qualities of many young minds sleep a deep sleep, and are often never called to life, except by the sudden awakening of some sudden calamity or suffering, which in such cases comes as a blessing, if it serves to lead to the determination to pursue some good object for the remainder of life.

A more remarkable instance of a man's choosing and pursuing a laudable object in life, and labouring faithfully until he attained it, can scarcely be found than that presented to us in the life of the late Charles Dickens. This celebrated writer was born at Portsmouth in 1812. His father, Mr. John Dickens, held an appointment in the Navy Pay Office, and being pensioned at the close of the war came to London, and soon found employment as a parliamentary reporter. Charles when quite young was placed in an attorney's office, but having a great taste for reading, especially the reading of the most popular novels and

romances of the day, seems to have decided very early to make literary pursuits the object of his life. With this view he abandoned the daily drudgery of the lawyer's office, and as the first step to accomplish his cherished object, acquired the art of shorthand writing as an introduction to the newspaper press. Having become very expert in this art, he soon found permanent and lucrative employment on the columns of the newspaper with which his father was connected. While thus engaged he did not lose sight of his object, and being now favourably situated for carrying out his designs, made his first attempts in that kind of literature which delighted him in his boyhood, and in which he was destined to become so famous. Displaying much promise in his new pursuit, Mr. John Black, the editor of the journal for which Charles was reporter, soon discerned the qualities of the young aspirant to literary fame, and advised and encouraged him to contribute to that journal a series of 'Sketches of English Life and Character.' This advice was followed. The 'sketches' were published under the title of 'Sketches by Boz,' first in the journal, and then in a collected form, and immediately enjoyed a wide celebrity. Having become thus fairly established in the literary world, a series of works in rapid succession issued from his pen that astonished and delighted all who read them. With the names of many of these ~~our~~

young readers are acquainted. Who can forget the 'Christmas Carol,' 'Little Nell,' 'Paul Dombey,' 'Dora,' and a number of others — portraits tender, touching, and ludicrous, which have become to us as the portraits of old familiar friends?

Thus for nearly forty years, and until the day of his somewhat sudden death, did this celebrated man persevere in his work, furnishing one of the most striking examples of a life devoted to the pursuit and attainment of a well-chosen object, and the rich rewards that attend it. His fame and genius were recognised by his sovereign, whose hospitalities and favours he enjoyed, and he won for himself true love and honour among the reading classes of the nation. His rarely rivalled powers of touching the deep springs of human feeling made him beloved in every English family, even among the poor, for whom his pen so often eloquently pleaded. His celebrity was won by no meretricious trickery or pandering to ignoble passions. The object of his life was to advocate what is right and true, and to oppose what is false and unworthy; and to accomplish this, he did his best in the use of his varied and wonderful powers. He has left in his works a beautiful and populous dream-land of most truthful fiction, which expresses in pure and ennobling forms the best impulses and warmest sympathies of the human soul, and which cannot

fail to exercise an immense influence on the social life of the people, as long as the English language and nation shall endure.

ON COMPETENCE, AND HOW TO OBTAIN IT.

Who only asks for humblest wealth,
Enough for competence and health;
And leisure, when his work is done,
To read his book by chimney-nook,
Or stroll at setting of the sun;
Who toils, as every man should toil,
For fair reward, erect and free—
These are the men, the best of men—
These are the men we mean to be!

I want competence, but I don't insist on riches as being essential to your making the best of life. I don't include wealth in the idea of competency, as wealth is generally understood. When speaking for the many, I do not ask as an element in the best life, or for making the best of life, what can only belong to a few. My aim is to get within the reach of the majority of mankind, as my belief is that God wills that in all ranks men should be equally capable of making life beautiful and happy. In order to do this then—in order, indeed, to his making *any* thing of life, it is important to a man to have the means of living. For real comfort these means must be equal to his position in the world, and be available without his being subject to incessant anxiety. Wealth,

I admit, is power. It gives great influence, and opens facilities for attempting and effecting what indigence, or even competence, might dream of in vain. Still, all that is required for ordinary happiness—for making life into a good and an agreeable thing—is competence; meaning by that, resources suitable to the rank of the individual, sufficient to support his credit and respectability.

Thus far we see the importance of securing a competence. How, or by what means, can this be attained?

Upon this subject few directions are needed. When a man starts on the road to competence, his first step should be to avoid profusion, to limit his expenses not only to pounds and shillings, but even to pence and farthings, never overlooking the value of trifles, remembering that *trifles* have formed the foundations of fortunes. The magnificent edifice was raised by laying first one single stone, and every access, although but small, helped to rear it to its vast dimensions. Let a man once begin by saving a trifle, and he will soon be convinced that he is on the straight road to competence. It was on this principle that the poor drover got together enough to purchase a calf, and from that beginning went on till he became the owner of many thousands of cattle.

To a diligent attention to trifles there must also be as a most important condition of success

—a scrupulous economy of time. Time is every man's estate, and the way in which it is used is of the utmost consequence, as it respects success or failure in any department of life. It is truly sad to reflect on the many opportunities that are lost, and lost for ever, by those who in sleep or mere idle amusement or unprofitable pursuits squander away their time. We need only appeal to the lives of successful men, in all departments of life, to show that they set a high value on time as one of the most precious possessions. A careful use of time, then, may be considered an important element of success in attaining a competence in the world.

To sum up our directions in a few words, 'There must,' as Dr. Franklin says in his 'Way to Wealth,' 'not only be industry and attention to business, but to these we must add frugality, if we would make our industry successful.'

Among the many instances of self-made men, or men who from humble beginnings have attained competence and distinction, we may mention the following, whose names are well known and honoured by all classes of the community. The late Joseph Brotherton, M.P., rose from the humblest station—that of a factory boy—to an eminent position, both as to wealth and usefulness, by the simple exercise of homely honesty, industry, punctuality and self-denial, and left a fine motto to be recorded

upon his monument in Peel Park, Manchester. The declaration in his case being strictly true : ' My riches consisted not in the greatness of my possessions, but in the smallness of my wants.'

Among men of the same class may be ranked the late Mr. Richard Cobden, whose start in life was equally humble. The son of a small farmer at Midhurst, in Sussex, he was sent at an early age to London, and employed as a boy in a warehouse in the city. He was saving, diligent, well-conducted, and eager for information. He was promoted from one trust to another : became a traveller for his house, secured a large connection, and eventually started in business as a calico-printer at Manchester ; and thus step by step rose to distinction, becoming one of the most influential statesmen of his day, and extorting the most disinterested praise of Sir Robert Peel, the then Prime Minister of England.

Mr. Cobden himself, when addressing a large meeting of the working-classes on the best means of attaining success, told them, speaking from his own experience, that ' The world has always been divided into two classes—those who have saved, and those who have spent—the frugal, and the extravagant. Those who have rendered mankind civilised and happy have been savers, and those who have wasted their resources have always been the saver's

slaves. It is the law of nature and Providence that it should be so, and it would be imposing on you if I promised you that you would advance yourselves by improvidence, thoughtlessness, and idleness.'

Equally sound was the advice given by Mr. Bright to the working-men of Rochdale, when he said, 'There is only one way that is safe for any man, by which he can maintain his position if it be a good one, or raise himself above it if it be a bad one—that is, by the practice of the virtues of frugality, industry, temperance, and honesty,'—virtues which in all ages have enabled men to advance in life, securing competence and comfort, and the respect of their fellow-men.

ON SELF-KNOWLEDGE.

He that knows himself, knows others; and he that is ignorant of himself, could not write a very profound lecture on other men's heads.

There is a kind of hypocrisy by which a man not only deceives the world, but very often imposes on himself—that hypocrisy which conceals his own heart from him, and makes him believe he is more virtuous than he really is. Such a person either overlooks his vices, or mistakes even those vices for virtues; hence of all kinds of knowledge, self-knowledge is of the greatest importance.

All those who would really know themselves, should observe the following rules :

In the first place, let them consider well what are the characters which they bear among their enemies. A friend very often exaggerates a man's virtues, while on the contrary an enemy inflames his crimes. A wise man should give a just attention to both of them, so far as they may tend to the improvement of the one, and the diminution of the other.

We should next consider how far we may deserve the praises and approbations which the world bestows upon us ; and whether the actions they celebrate proceed on our part from laudable and worthy motives. Such a reflection is absolutely necessary, if we consider how apt we are either to value or condemn ourselves by the opinion of others.

We should also be very apprehensive of those actions which proceed from our natural constitution, favourite passions, particular education, or whatever promotes our worldly interest or advantage. In these, or the like cases, a man's judgment is easily perverted, and a wrong bias given to his mind.

If we thus diligently seek to attain a knowledge of ourselves, to sift our thoughts, and examine all those dark recesses of our minds, we shall find that we have used one of the most effectual means of establishing our souls in solid and substantial virtues. We do well therefore

to address ourselves to the great Searcher of hearts in that emphatic petition of the psalmist: 'Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts: look well if there be any way of wickedness in me, and lead me in the way everlasting.'

To impress this most important duty more fully upon youth, we insert the following exquisite story:—

Strephon, a Greek youth of high rank, said one day to his tutor, 'I would gladly go to Delphi to question the Oracle concerning my fate. It seems to me as though I could then arrange my life better, and choose the way of wisdom with more certainty.'

'If thou thinkest thus,' answered the master, 'I will accompany thee.'

They set out on the journey, and came to Delphi. With peculiar sensations of awe, the youth entered the dreary environs of the sanctuary. They reached the temple, and sat down opposite. Then Strephon read this inscription over the entrance of the temple—*Know thyself*. 'What do these words mean?' asked he.

His master answered, 'They are easy to explain. Think who thou art, and to what end thou didst receive life. We must first know ourselves, before we dare to question our futurity.'

The youth was silent. Then the master said, 'Come, let us now enter the temple.'

But Strephon said, 'No, my beloved master, the inscription is enough for me. I am ashamed of my foolish desire: I have too much to do with myself, and with the present, to trouble myself with the future.'

'Happy art thou,' said his tutor; 'do not repent having undertaken the journey. It has answered its purpose, for thou hast heard the voice of the gods. Thou art on the road to wisdom; thy humility proves it, for this is the first fruit of self-knowledge.'

ON SELF-RESPECT.

This above all—to thine ownself be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

Among the profoundest and the noblest maxims of ancient philosophy, we may fairly reckon that which inculcates self-reverence. It is one of the first and most comprehensive rules of right practice. Pythagoras, in his 'Golden Verses,' says, 'Reverence thyself.' Borne up by this high idea, a man will not defile his body by sensuality, nor his mind by servile thoughts. This sentiment, carried into daily life, will be found at the root of all virtues—cleanliness, sobriety, chastity, morality, and religion. To think meanly of oneself, is to sink in one's own estimation, as well as in the estimation of others; and, as the thoughts are, so will the acts be. Man cannot aspire if he look down; if he

will rise, he must look up. Those that are habitually afraid of offending against the best convictions of their own hearts, will not often go far wrong, at whatever period of life; but those who respect themselves in youth, before their sentiments have had time to be perverted by their passions, or warped by the world, are surely least exposed to deviation, and most likely to perform their parts in life worthily. We would therefore counsel the young above all things to respect themselves, and thus avoid the misery and degradation of those who, wanting that respect, indulge themselves in the pursuit of vice. Can they doubt for an instant which is the wiser course? Can they hesitate as to whether they shall be enslaved by the opinions of the world, ever changing and ever uncertain, or depend on their own approbation, and appear respectable to themselves by a behaviour which conscience approves, and which God has placed within them as His awful representative. Surely not, for if they will listen with docility to this divine teacher, they will seldom err in any fundamental point of virtuous practice.

However poor or lowly the condition of a person may be, still he may respect himself. If we enter the premises of a working-man, and find his garden deformed with weeds, his once latticed porch broken and unseemly, his walls discoloured, his hearth dirty, we know that there is little self-respect in the master of that

hovel. But show us the trim crocus in the spring, or the gorgeous dahlia in the autumn, flourishing in the neat enclosure ; let us see the vine or the monthly rose covering his cottage-walls in regulated luxuriance ; let us find within the neatly sanded floor, the well-polished furniture, a few books, and a print or two over his chimneypiece, and we are satisfied that the occupiers of that cottage respect themselves. In addition to the cleanliness and comfort of the house, and the public approbation which invariably attend such domestic scenes, they have found out unexpensive employments for their leisure ; they have a key to the same class of enjoyments which constitute a large portion of the happiness of the best informed ; they have secured a share of the common inheritance of intellectual gratification, and the testimony of an approving conscience.

ON SELF-DEPENDENCE.

Voyager upon life's sea, to yourself be true ;
And where'er your lot may be, '*Paddle your own canoe* :'
Never, though the winds may rave, falter nor look back,
But upon the darkest wave leave a shining track.

Nobly dare the wildest storm, stem the hardest gale ;
Brave of heart and strong of arm, you will never fail :
When the world is cold and dark, keep an aim in view,
And toward the beacon-mark '*Paddle your own canoe*.'

'Heaven helps those who help themselves,'
is a well-tried maxim, embodying in a small

compass the results of vast human experience. The spirit of self-help is the root of all genuine growth in the individual, and, exhibited in the lives of many, it constitutes the true source of national vigour and strength. Help from without is often enfeebling in its effects, but help from within invariably invigorates. Whatever is done for men or classes, to a certain extent, takes away the stimulus and necessity of doing for themselves; and where men are subjected to over-guidance and over-government, the inevitable tendency is to render them comparatively helpless.

Self-dependence has always been a marked feature in the English character. The biographies of most of our greatest men, as well as the facts of daily experience, show that it is energetic individualism which produces the most powerful effects upon the life and action of others, and really constitutes the best practical education. It tends to true discipline, and to fit a man for the proper performance of the duties and business of life—a kind of education not to be learnt from books, or acquired by any amount of mere literary training.

Even the humblest person who sets before his fellows an example of upright honesty of purpose in life, industry, self-dependence, and sobriety, has a present as well as a future influence upon the well-being of his country; for his life and character pass unconsciously into

the lives of others, and propagate good example for all time to come.

Dr. Krummacher, in one of his admirable fables, tells us a countryman possessed a great estate, many fields, gardens, and meadows, large herds of cattle and sheep, and many men-servants and maid-servants; and the order and riches of his house were noted in the whole country; but still more famous were the name and the wisdom of the owner, who knew how to manage everything carefully and prudently, so that nothing was wanting. Now it came to pass that the master of this estate was obliged to go on a journey for several months. And he called his son, and said, 'Behold, my son, I must go abroad; guard the house and farm, which I confide to your care until I return.'

The youth was dismayed at the task, but his father bade him farewell, and departed.

Now Joses—for so the youth was called—undertook the care of the extensive estate at first timidly, and with fear, but he took courage and said, 'My father hath confided it to me, therefore I must fulfil my work.'

Then Joses worked vigorously, and the faults he made at first became fewer and fewer. After many months, the father returned, and when he examined his estate, and the fields, and the herds, he found each single thing, and the whole farm, in good order. And the fame of the son had been noised about the whole

country, and the people said, 'Like father like son.'

Now when the father praised the good management of his son, the youth said, 'But, my father, what if I had had ill success?'

Then the father smiled and said, 'I knew your abilities, but you did not know them. I wished you to depend on yourself, therefore I demanded a great thing of you. You were a youth, but now you are become a man.'

ON SELF-EDUCATION.

Every person has two educations—one which he receives from others, and one, more important, which he gives to himself.

'Tis education forms the common mind ;
Just as the twig is bent, the tree's inclin'd.

'The best part of every man's education,' said Sir Walter Scott, 'is that which he gives to himself.' The late Sir Benjamin Brodie delighted to remember this saying, and he used to congratulate himself on the fact that, professionally, he was self-taught. But this is necessarily the case with all men who have acquired distinction in letters, science, or art. Still it must be admitted that it is a great matter for a youth to have the first steps of his progress encouraged and facilitated by being led on, as it were, by another holding him by the hand. A student who has had all the ad-

vantages of a regular education, may be compared to a man who begins the world with a fortune, which, though small, is yet sufficient to set him up in business ; while the self-taught student has to earn even his first shilling by his own ingenuity and industry. Still it must not be forgotten that both must owe what they eventually arrive at principally to their own perseverance. For in such cases what is called good fortune can be of little avail to any one. Even those who enjoy to the fullest extent the advantages derived from the tuition of others, must be their own instructors as to the greater portion of what they acquire, if ever they are to advance beyond the elements of learning. The education received at school or college is but the beginning, and is valuable mainly inasmuch as it trains the mind and habituates it to continuous application and study. But that which is put into our minds by others is always far less ours than that which we acquire by our own effort. This active effort is the essential thing, and no facilities, no books, no teachers, no amount of lessons learned by rote, will enable us to dispense with it. The young especially should be taught to recognise this truth. Youth is the time in which self-education can be commenced to the greatest advantage, for—

Now 'tis the spring, and weeds are shallow rooted ;
Suffer them now, and they'll o'ergrow the garden,
And choke the herbs for want of husbandry.

In speaking of self-education, we wish them to understand that we do not restrict the term education, as is often done, to the mere acquisition of knowledge. By education we mean the training, the development of the whole of the nature—physical, mental, moral, religious, social. Any education that embraces merely the one or the other of these is but partial. Let them aim therefore at the cultivation of all the powers and faculties with which the Creator has endowed them, as a means of fulfilling the various duties imposed on them, and securing their own happiness.

There are several exercises of the mind which properly belong to self-education on which we might profitably dwell. We will, however, confine ourselves to only two of them, as having an immense influence as respects success in any and every part of our nature. The first is *self-denial*. The importance of this virtue will appear when we consider how many occasions there are in life which call for its exercise. Our duty to ourselves demands from us the constant practice of self-denial, in controlling those tendencies to wrong-doing which are too apt to prevail in our minds. Our family relationships, as well as those we sustain to our neighbours, our friends, our country, and, above all, to God, also involve the discharge of obligations that can only be discharged by much self-denial, which, if neglected,

often results in much unhappiness. The practice of this virtue is doubtless often attended with much pain and difficulty ; but, for our encouragement, we need only remember that the difficulty of the duty will, upon trial, be found to be much less than we apprehended : and the pleasure arising from the thought that, by conquering the difficulty, we have satisfied our consciences, and given a fresh testimony of our uprightness, will more than compensate us for our pains.

Another exercise of the mind which is highly important is *self-examination*. This practice hath been recommended by many of the greatest moralists, and particularly Pythagoras, who advises his scholars every night to recollect the passages of the day, and ask themselves these questions : ‘ Wherein have I transgressed this day ? ’ ‘ What duty have I done ? ’ ‘ What duty have I omitted ? ’

Would we know ourselves, and make progress in the work of self-education, we must often search and judge ourselves frequently, diligently, leisurely, and impartially, by these rules, and not by the false maxims of the world or the opinion of men—

Sum up at night what thou hast done by day,
And in the morning what thou hast to do.

Dress and undress thy soul : mark the decay
And growth of it ; if with thy watch, that too
Be down, then wind both up ; since we shall be
Most surely judged, make thy accounts agree.

Among the histories of men who have, by means of self-education, attained eminence in various pursuits, there are few more remarkable than that of James Ferguson. If ever anyone was literally his own instructor, in the very elements of knowledge, it was he. Acquisitions were made by him without the assistance either of books or a living teacher, and many of his most interesting and important discoveries were those of his solitary and almost illiterate boyhood.

The early life of this remarkable man, the means by which he obtained a knowledge of the elements of learning, and how he applied them so as to produce such remarkable results, are of so interesting a kind, and are so well narrated by Mr. Craik, in his work, 'The Pursuit of Knowledge under Difficulties,' that we recommend its perusal to all youth, especially those who are labouring in the work of mental cultivation.

Another notable instance of self-education is that of Benjamin Franklin. Perhaps this is the most remarkable name to be found in the annals of self-educated men. Of all those who have raised themselves to a high social position by their own efforts, there is no one, it is said, the close of whose history presents so great a contrast to its beginning. He contrived to raise himself from the lowest poverty and obscurity to affluence and distinction, and,

above all, in the absence of instructors and of the ordinary helps to the acquisition of knowledge. Here, then, we have an example and a lesson, perhaps the most instructive to be anywhere found, for all who have to be either the architects of their own fortunes or their own guides in the pursuit of knowledge.

ON NOBILITY OF NATURE.

Who e'er amidst the sons
Of Reason, Valour, Liberty, and Virtue,
Displays distinguish'd merit, is a noble
Of Nature's own creating. Such have risen,
Sprung from the dust ; or where had been our honours ?

The man of true nobility is one whose nature has been fashioned after the highest models. To possess this character is a dignity of itself, commanding the instinctive homage of every generous mind. His qualities depend not upon fashion or manners, but upon moral worth ; not on personal possessions, but on personal qualities.

A man of noble spirit is eminently distinguished for his self-respect. He has a keen sense of honour, scrupulously avoiding mean actions. He feels that truth is the 'summit of being' and the soul of rectitude in human affairs. Such a man is also generous and forbearing, never unforgiving and cruel. *These are some of the tests by which a man of noble*

spirit may be known, but there is one that never fails—How does he *exercise power* over those subordinate to him? How does he conduct himself toward women and children? The discretion, forbearance, and kindliness with which power in such cases is used, may indeed be regarded as the crucial test of a noble character. He who bullies those who are not in a position to resist, cannot be a gentleman. Occasionally the noble, brave, and gentle character may be found under the humblest garb. Riches and rank have no necessary connection with genuine noble qualities. The poor man may be a true nobleman, in spirit and in daily life. The poor man with a rich spirit is in all ways superior to the rich man with a poor spirit. The first hopes everything and fears nothing, the last hopes nothing and fears everything. He who has lost all, but retains his courage, cheerfulness, hope, virtue, and self-respect, is still rich. For such a man the world is, as it were, held in trust; his spirit dominating over its grosser cares, he can still walk erect a truly noble man.

Many instances of poor men possessing this character might be named. We are told that among the Alps especially are found men rustic and noble without being ferocious, civilised without being corrupted. There, living among their equals, they are contented, possess an elevated mind, are generous, and welcome

strangers as brothers. The following trait is as characteristic as it is singular :—

Frantz went one evening to Gaspard, who was mowing his field. ‘My friend,’ said he, ‘the time is come to get up this hay. You know there is a dispute about the meadow as to whether it belongs to you or me. To decide the question, I have assembled together the appointed judges at Salenche; so come with me to-morrow and state your claims.’ ‘You see, Frantz,’ answered Gaspard, ‘that I have cut the grass; it is therefore absolutely necessary that I should get it up to-morrow. I cannot leave it.’ ‘And I,’ replied Frantz, ‘cannot send away the judges, who have chosen the day themselves; besides, we must know to whom the meadow belongs before it is cleared.’ They debated the matter for some time. At length Gaspard said to Frantz, ‘Go to Salenche, tell the judges *my* reasons as well as your own for claiming the meadow, and then I need not go myself.’ So it was agreed. Frantz pleaded both for himself and Gaspard, giving in his own claims as well as those of Gaspard to the best of his power. When the judges had pronounced their opinion, he returned to his friend Gaspard, saying, ‘The sentence of the judges is in thy favour; the meadow is thine, and I wish you joy.’ Frantz and Gaspard ever after remained friends.

**MORAL LESSONS FROM THE TEACHING OF
THE SCRIPTURES.**

**ON THE CONDUCT OF THE UNDER-
STANDING.**

Of Instruction.

MY son, hear the instruction of thy father, and forsake not the law of thy mother. Take fast hold of instruction ; let her not go : for she is thy life.

Of Knowledge.

The fear of the Lord is the beginning of knowledge. Receive my instruction, and knowledge rather than choice gold. Alas, that the soul be without knowledge is not good.

Of Wisdom.

Behold the fear of the Lord, that is wisdom ; and to depart from evil is understanding. He that getteth wisdom loveth his own soul : he that keepeth understanding shall find good. Happy is the man that findeth wisdom, and the man that getteth understanding. She is more precious than rubies ; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.

Of the Thoughts.

The thoughts of the righteous are right: but the counsels of the wicked are deceit. Commit thy works unto the Lord, and thy thoughts shall be established.

Of the Judgment.

Evil men understand not judgment: but they that seek the Lord understand all things.

Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand. Let every man be fully persuaded in his own mind.

ON THE CONDUCT OF THE EMOTIONS.

Of the Passions.

Keep thy heart with all diligence; for out of it are the issues of life. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth; therefore, let thy words be few.

Of Conscience.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. Therefore, to him that knoweth to do good, and doeth it not, to him it is sin.

Of Virtue.

The righteousness of the upright shall deliver them : but transgressors shall be taken in their own naughtiness. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.

Of Vice.

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

Now the works of the flesh are manifest, which are these : adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like ; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Of the Religious Affections.

Trust in the Lord with all thine heart. In all thy ways acknowledge him, and he shall direct thy paths. Cast thy burden on the Lord, and he shall sustain thee. Blessed is the man that walketh not in the counsel of the ungodly. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Of the Social Affections.

Love all men. Let us not love in word, neither in tongue, but in deed and in truth. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep ourselves unspotted from the world.

On the Will.

O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return.

Whosoever will, let him take of the water of life freely; ye will not come unto me that ye might have life.

On Actions.

Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. God will render to every man according to his deeds.

ON VARIOUS VIRTUES.

Of Prudence.

The wisdom of the prudent is to understand his way, but the folly of fools is deceit. The simple believeth every word: but the prudent man looketh well to his going. The heart of the prudent getteth knowledge: and the ear of the wise seeketh knowledge.

Of Cautiousness.

Watch therefore : for ye know not what hour your Lord doth come. Watch ye, stand fast in the faith, quit you like men, be strong. Be sober, be vigilant ; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.

Of Discretion.

Discretion shall preserve thee, understanding shall keep thee.

Of Moderation.

Let your moderation be known unto all men. The Lord is at hand.

Of Contentment.

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. Let your conversation be without covetousness : and be content with such things as ye have : for he hath said, I will never leave thee nor forsake thee.

Of Patience.

Better is the end of a thing than the beginning thereof : and the patient in spirit is better than the proud in spirit.

What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently ? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

Of Resignation.

And said, Naked came I out of my mother's womb, and naked shall I return thither ; the Lord

gave, and the Lord hath taken away ; blessed be the name of the Lord.

Of Humility.

By humility and the fear of the Lord are riches, and honour, and life. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

Of Innocence.

I will wash mine hands in innocency, so will I compass thine altar, O Lord.

And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Of Meekness.

The meek will he guide in judgment : and the meek will he teach his way.

Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls.

Of the Government of the Tongue.

In the multitude of words there wanteth not sin : but he that refraineth his lips is wise. Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

On Self-government.

He that hath no rule over his own spirit, is like a city that is broken down and without walls. He that *is slow to anger* is better than the mighty, and he that *ruleth his spirit* than he that taketh a city.

**MORAL SAYINGS OF THE WISE AND GOOD
OF VARIOUS AGES AND NATIONS.**

Proverbs from the Book of Wisdom, Ecclesiasticus, &c.

WISDOM is glorious, and never fadeth away : yea, she is easily seen of them that love her, and found of such as seek her.

She preventeth them that desire her, in making herself first known unto them.

Whoso seeketh her early shall have no great travail : for he shall find her sitting at his doors.

The very true beginning of her is the desire of discipline ; and the care of discipline is love ;

And love is the keeping of her laws : and the giving heed unto her laws is the assurance of incorruption.

And incorruption maketh us near unto God :

Neither will I go with consuming envy ; for such a man shall have no fellowship with wisdom.

But the multitude of the wise is the welfare of the world : and a wise king is the upholding of the people.

Receive therefore instruction through my words, and it shall do you good.

When I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

For there is no king that had any other beginning of birth.

For all men have one entrance into life, and the like going out.

Wherefore I prayed, and understanding was given me : I called *upon God*, and the spirit of wisdom came to me.

I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

I loved her above health and beauty, and chose to have her instead of light : for the light that cometh from her never goeth out.

In that she is conversant with God, she magnifieth her nobility ; yea, the Lord of all things himself loved her.

For she is privy to the mysteries of the knowledge of God, and a lover of his works.

If riches be a possession to be desired in this life ; what is richer than wisdom, that worketh all things ?

And if prudence work ; who of all that are is a more cunning workman than she ?

And if a man love righteousness, her labours are virtues ; for she teacheth temperance and prudence, justice and fortitude ; which are such things, as men can have nothing more profitable in their life.

If a man desire much experience, she knoweth things of old, and conjectureth *aright* what is to come : she knoweth the subtilities of speeches, and can expound dark sentences : she foreseeth signs and wonders, and the events of seasons and times.

Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of *good things*, and a comfort in cares and grief.

For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me : if I talk much, they shall lay their hands upon their mouth.

Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

After I am come into mine house, I will repose myself with her : for her conversation hath no bitterness ; and to live with her hath no sorrow, but mirth and joy.

And great pleasure it is to have her friendship ; and in the works of her hands are infinite riches ; and in the exercise of conference with her, prudence ; and in talking with her, a good report.

I perceived that I could not otherwise obtain her, except God gave her me ; and that was a point of wisdom also to know whose gift she was ; I prayed unto the Lord, and besought him with my whole heart.

All good things together came to me with her, and innumerable riches in her hand.

And I rejoiced in them all, because wisdom goeth before them : and I knew not that she was the mother of them.

I learned diligently, and do communicate her liberally : I do not hide her riches.

For she is a treasure unto men that never faileth : which they that use become the friends of God, being commended for the gifts that come from learning.

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God hath granted me to speak as I would, and to conceive as is meet for the things that are given me ; because it is he that leadeth unto wisdom, and directeth the wise.

He hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements.

And all such things as are either secret or manifest, them I know.

For wisdom, which is the worker of all things, taught me : for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty : therefore can no defiled thing fall into her.

For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

For God loveth none but him that dwelleth with wisdom.

For she is more beautiful than the sun, and above all the order of stars : being compared with the light, she is found before it.

Wisdom exalteth her children, and layeth hold of them that seek her.

He that loveth her loveth life ; and they that seek *to her early* shall be filled with joy.

He that holdeth her fast shall inherit glory ; and wheresoever she entereth, the Lord will bless.

They that serve her shall minister to the Holy One : and them that love her the Lord doth love.

But if a man go wrong, she will forsake him, and give him over to his own ruin.

My son, gather instruction from thy youth up : so shalt thou find wisdom till thine old age.

Come unto her as one that ploweth and soweth, and wait for her good fruits : for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

Give ear, my son, receive my advice, and refuse not my counsel.

*Select Sentences.**

In every man the *appetites* unrestrained form the seed and principle of death.

Instinct is the faculty given to man, in common with the lower creatures, by which he is impelled to do certain things or to avoid certain dangers or inconveniences.

As a soil, however rich it may be, cannot be productive without culture, so the *intellect*, without cultivation, can never produce good fruit.

There sometimes wants only a little *observation* to discover numberless latent good or bad qualities

* The subjects referred to in these sentences are indicated by italics, and are arranged in the order of subjects of preceding lessons, pages 1 to 216.

which would otherwise have been eternally concealed as words written with a certain fluid appear only when applied to the fire.

Memory is that which preserveth the understanding, keeping fast those things heard and learned. It is the treasury of knowledge and the mother of the Muses.

Common people have only one set of *ideas*, and one set of words to clothe them in, and these are ready at the mouth, just as people come faster out of church when it is almost empty than when a crowd is at the door.

In the pursuit of even the highest branches of human enquiry, the qualities of common sense, attention, and application are found the most useful. It is not the man of the greatest natural vigour who achieves the highest results, but he who employs his powers with the most carefully disciplined skill and *attention*.

The lunatic, the lover, and the poet
Are of *imagination* all compact ;
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shape, and gives to airy nothing
A local habitation and a name.

The right method to study is not only to *think*, but from time to time to review what has passed ; to dwell on it, and see what trains of thought voluntarily present themselves to the mind. We should read books not to quote them, but to strengthen our intellects and suggest thoughts of our own.

The greatest genius is never so great as when it is chastised and subdued by the highest *reason*.

To divest ourselves of prejudice, and feel determined to form a clear unbiassed *judgment*, is no easy affair.

Let not your lusts your reason oversway,
But curb those passions that would disobey ;
Hard is the task, but oh ! the fruits are sweet,
And proves the man beyond compare discreet.

When a foolish thought within
Tries to take us in a snare,
Conscience tells us it is sin,
And entreats us to beware ;
But if we should disregard
When this friendly voice would call,
Conscience soon will grow so hard,
That it will not speak at all.

Let coward *Vice*, with pallid fear,
To shelt'ring caverns fly,
And justly dread the vengeful fate
That thunders through the sky.
Protected by that hand whose law
The threat'ning storms obey,
Intrepid *Virtue* smiles secure
As in the blaze of day.

A man of character is satisfied with doing his *duty* after the best manner that he can, without thinking how the world may censure it.

There is a *natural law* within us by which the chief misfortunes that befall us in life can be traced to some vices or follies which we have committed.

The *religious affections*, especially under some circumstances, never fail to assert their power over the soul. When men are at ease and in prosperity, when the sky is blue and birds sing and flowers blossom, and life is an anthem moving in time and tune, then

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this world's joy and affection seem to suffice. But when a change comes, when they are weary and disappointed, when the skies lower into the sombre night, when there is no song of bird, no perfume of flowers, when all is sunseting and autumn, then they yearn for God, and feel that all earthly affection is but a glow-worm light compared to that which blazes with such effulgence in Him.

There is a kind of *social affection* in souls that fits them for each other. This gentle transfusion of mind into mind is the secret of sympathy, and it fills and extends intellectual life far beyond our ordinary conception.

Our bodies are our gardens, to the which our *wills* are gardeners, so that if we will plant nettles or sow lettuce, set hyssop or weed up thyme, supply it with one kind of herbs or distract it with many, we have the power to do so. This power and authority lies in our wills.

Persons often value themselves for *actions* which they cannot forbear doing, when they ought in modesty to distinguish between the virtue and necessity that impels them.

We should take a *prudent* care for the future, but so as to enjoy the present.

It is a good thing to learn *caution* by the misfortunes of others.

The *discretion* of a man deferreth his anger, and it is his glory to pass over a transgression.

If with *moderate* means supplied,
We'll be content whate'er 's denied ;
The world would not improve the store
Of him who feels he wants no more.

Content is a pearl of great price, and whoever procures it at the expense of ten thousand desires makes a wise and happy purchase.

Patience—

Of whose soft grace I have her sovereign aid,
And rest myself content.

Christian *resignation* in the old age of a life of trial is the rose-oil of many crushed days and nights.

Cheerfulness should be encouraged in our youth, if we would wish to have the benefits of it in our old age.

Diffidence is a most becoming virtue, especially in youth.

Nothing adorns us, whatever our station in life, like *humility*. He that is truly humble never thinks he has anything to be proud of.

The real gentleman should be *gentle* in everything, at least in everything that depends on himself—in carriage, temper, aims, desires.

Modesty makes large amends for the pain it gives the persons who labour under it, by the prejudice it affords every worthy person in their favour.

Be ever *calm*, be ever kind,
Preserve an equal *tranquil* mind.

Innocence confers ease and freedom on the mind, and leaves it open to every pleasing sensation. There is nothing except *simplicity* of intention and purity of principle that can stand the test of near approach and strict examination.

That which combined us was most great, and let not
An *evil temper* rend us. Whate'er 's amiss,
May it be gently heard.

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He that on proper occasions cannot hold his *tongue*, is like a city without walls.

To maintain a steady and unbroken mind amidst all the shocks of the world, marks a *great and noble spirit*.

The man of true *fortitude* may be compared to the castle built on a rock, which defies the attacks of surrounding waters ; the man of a feeble and timorous spirit, to a hut placed on the shore, which every wind shakes and every wave overflows.

When upon rational and sober enquiry we have established and resolved upon adopting certain principles, let us not suffer our *resolutions* to be shaken by the scoff of the licentious or the cavils of the sceptical.

He that has no *decision*, but constantly waits for an opportunity to do much at once, may breathe out his life in idle wishes, and regret in the last hour his useless intentions and barren zeal.

He will never enjoy the sweets of life who lacks *perseverance*, or is afraid to encounter difficulties. The rose is guarded by the thorn, and the honey by the bee.

True *courage* is cool and calm.

The *magnanimous* man in affliction bears a countenance more princely than usual. For it is the temper of the highest hearts, like the palm-tree, to strive most upwards when it is most burdened.

Good rules and sound maxims for the *government of our nature* are precious jewels ; such rules cannot be too highly prized nor too carefully attended to.

END OF PART II. OF THE FIRST BOOK

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